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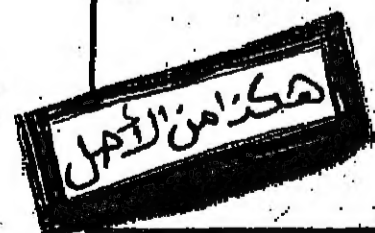
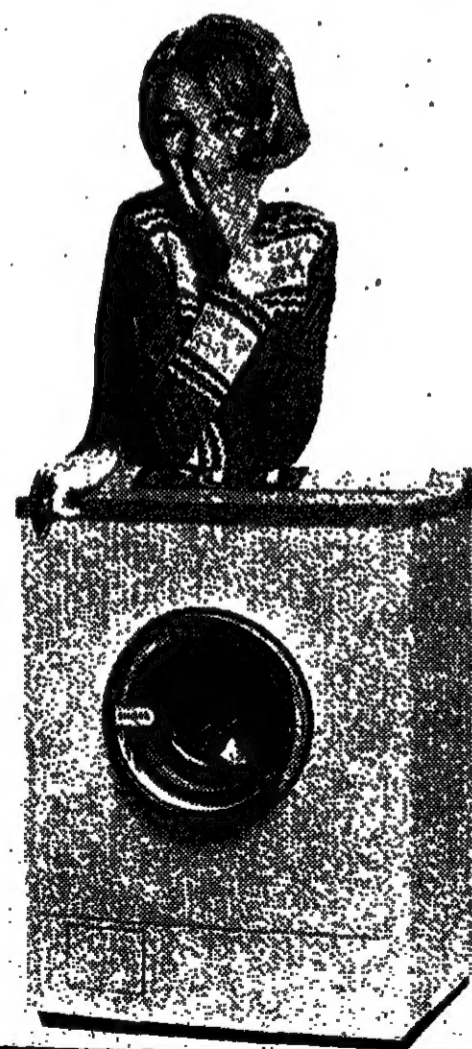
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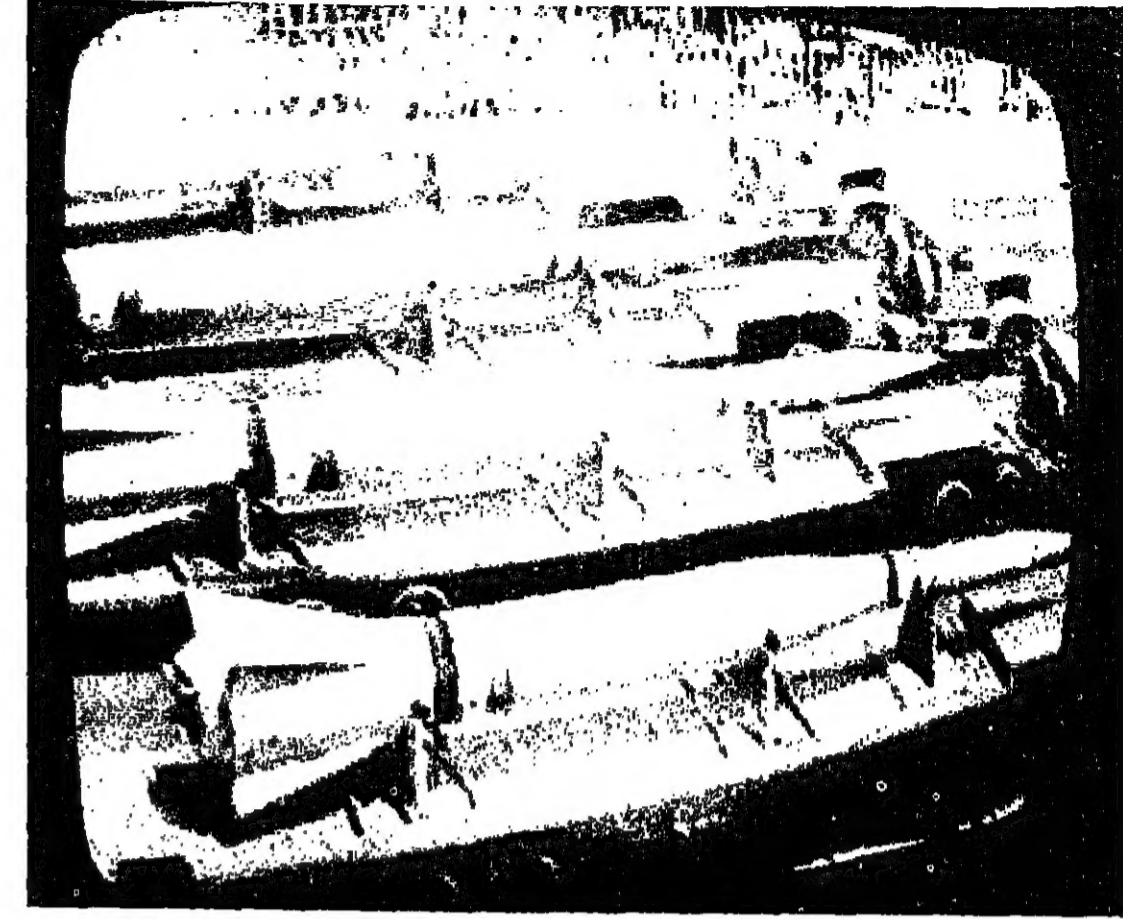
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**COVER:** The Israel Air Force celebrated its 24th anniversary this week. David Rubinger took this picture at a display at an Air Force base.

Sadat's fortunes have been at a low ebb in the last few months. His surprise decision to expel some Russians advisers may have been a desperate attempt to meet the challenge of his critics, writes *Post* Arab Affairs Reporter ANAN SAFADI.



Soviet missiles on display in Egypt. Will supplies continue?

# The Sadat puzzle

THIS week's announcement by Egyptian President Anwar Sadat of his decision to dismiss his country's Soviet advisers came as a thunderbolt, and the echoes are still reverberating throughout the world.

With speculation rife in most capitals on the implications of this dramatic move, it was Cairo itself which provided the first factual interpretation of Tuesday night's broadcast statement about Sadat's decision to dismiss the Russian advisers and take over their military installations and equipment. The semi-official "Al Ahram" came out on Wednesday with the statement that not all the Soviet personnel would be withdrawn, but that "some instructors" engaged in training missions would remain in the country.

The paper indicated that the Soviet presence in Egypt was by no means at an end, and it recalled Sadat's declaration that "the essence" of the friendship between Cairo and Moscow was not affected by the demand for the withdrawal of Russian "military advisers and experts."

In the absence, therefore, of any obvious explanation of this abrupt about-turn on Egypt's part, relations between Cairo and Moscow would still seem to remain within the traditional framework of Egyptian political manoeuvring. And this is probably why the matter is still a puzzle for the West, and why Western statesmen have been so wary in expressing any opinion on Sadat's statement.

The present indications are that the Egyptians and Russians have had a serious rift over ways of resolving the Middle East crisis. This is nothing new: the rift has been there for some time. Its disclosure at this particular moment appears to be unconnected with any new development or dissension. Its timing would seem to have been dictated by Sadat's need to provide his bewildered nation with something spectacular to mark this Sunday's 20th anniversary of the 1952 revolution.

Until this week, there were no signs of any special preparations by the Egyptians to celebrate the anniversary of the revolution. They regard the revolution as having been buried in September, 1970, with the death of Gamal Abdul-Nasser, whose personal charisma was their only consolation for their revolutionary experiences.

The revival of the July 23 anniversary as a rallying-point seems to have been treated as a challenge by Sadat, who needs to compensate for his failure to establish a popular image for himself and for the failure of his attempt to promote his own "Second Republic." Almost all the moves he has made during his two years in office, from cracking down on his political opponents to consolidating his relations with the Soviet Union, have been regarded with disfavour in Egyptian opposition circles, whose ranks are constantly growing.

The Opposition has been concentrating its anti-Sadat activity on the issue of the increasing Soviet presence in Egypt, and there is a flavour of inevitability in the President's choice of a confrontation with the Russians rather than with his own political opponents.

In justifying his move, Sadat complained that the Russians had become more concerned with their own strategic interests in the Middle East than with Egypt's — so much so that they were preventing him from carrying out his political and military undertakings to his people. At the same time, he indicated that the Russians had denied him supplies of sophisticated offensive weapons, including ground-to-ground missiles, which, he said, he needed for the "battle of liberation" against Israel.

In the official statement he made to the Central Committee of Egypt's only political party, the Arab Socialist Union, Sadat denounced Moscow on three major counts:

The limitation of the kind and timing of arms supplies to Egypt;

attempts to maintain the state of no-war, no peace in the Middle East;

readiness to compromise at the expense of Egypt and the Arabs by conceding Arab territories as part of a Middle East political settlement.

**'Egypt not consulted'**

Sadat went on to imply that the Russians were not consulting the Egyptians on their Middle East policy and that the Kremlin leaders had co-ordinated certain guidelines with the U.S. during President Nixon's visit to Moscow in May.

He made it clear that the Egyptian and Soviet governments had failed to settle their "friendly differences" either during his own four visits to Moscow or during the recent intensive discussions. The last of these were held last weekend with Premier Aziz Sidky, whose official visit to the Soviet capital turned out to be a lightning one. According to usually well-informed Beirut newspapers, it was on this latter occasion that Sidky conveyed to the Kremlin an Egyptian "ultimatum" demanding immediate supplies of sophisticated offensive weapons — or an immediate Soviet withdrawal from Egypt.

The story of an ultimatum sounds incredible, for there was hardly time for the Russians to deal with it — incredible, that is, unless Sadat's true purpose was to provide the Egyptian people with a dramatic diversion on the eve of the revolution anniversary. The dismissal of the Russians was for him the best of the three available alternatives: the other two were war or peace, on neither of which was he able to take a decisive step.

By taking this latest action Sadat could now build a new image for himself among the dissident groups who, whatever their differences, agree that the Russians should leave Egypt. This attitude towards relations with the Soviet Union has been made abundantly clear during the past few months by student demonstrations and political meetings, as well as by open challenges to the regime on the part of leading political personalities who remain too influential to be silenced.

He may also expect to improve his image with his nearest neighbours, Libya and Sudan, both of which have been critical of Cairo's increased dependence on the Soviet Union.

As far as the Arab-Israeli conflict is concerned, the major question remains whether the removal of the Russians, who preferred a stalemate, will bring Egypt closer to war — or to peace.

President Sadat himself repeated this week that war was the only means of settling his conflict with Israel, adding that the withdrawal of Russian military personnel did not imply any postponement of that war. Despite such belittling statements, he can be expected to be more cautious about embarking on a military venture after the departure of Russian personnel essential for the efficacy of his army and the defence of his country.

Furthermore, if the withdrawal turns out to be genuine, the Egyptians would need some considerable time to fill the vacuum left by the Russians in various spheres and on many levels.

Everything now seems to depend on how the Egyptian military hierarchy responds to Sadat's move and to the new freedom from Soviet control. The upper echelons are said to be aware that no fighting will be started by Egypt unless the political leadership decides on a limited operation as a springboard for a new political initiative, in both the domestic and external spheres. For the moment, however, the springboard is being provided by the very act of expelling the Soviets, which the Egyptian political leadership will seek to exploit in its dealings over the Middle East crisis.

Thus it might not have been a mere coincidence that the U.S. representative in Cairo, Joseph Greene, met the Egyptian Adviser on National Security Affairs, Hafez Ismail, last Monday night. What took place at the meeting has not been disclosed, but according to diplomatic sources Mr. Greene was told Sadat is willing to discuss a political settlement aimed at reopening the Suez Canal. If the meeting means the start of an Egyptian rapprochement with the U.S., Israel cannot fail to be seriously affected by this week's development.

(Soviet aid to Egypt, page 4)

# Aid to Cairo cost more than expected

Dr. Gur Ofer of the Soviet and East European Research Centre at the Hebrew University gives an idea of the extent of Soviet aid to Egypt.

His comments are drawn from a paper presented at the conference on the Soviet Union in the Middle East held in Tel Aviv in December.

FROM 1954 to 1970, the Soviet Union and its East European satellites extended some 17 billion dollars worth of military and economic assistance to "third world" developing countries. The Soviet Union's contribution alone amounted to 14 billion.

The largest single beneficiary of this largesse was Egypt, which received a full 40 per cent of all such military and more than 16 per cent of the economic aid dispensed by the Soviet bloc during those 16 years.

viet commitment in the Middle East, especially to Egypt, is so impressive in economic terms.

Three conclusions seem inescapable. First, the heavy economic burden incurred by the Soviet Union in Egypt can only be explained in terms of the perception of an acute strategic threat by the U.S. in the Mediterranean. This threat has meantime relatively declined, for example with the deployment of America's Poseidon

missiles in the Indian Ocean. Secondly, while the Soviet Union is interested in keeping the Arab-Israeli conflict going, it also has a stake in keeping the Middle East arms race from escalating.

And thirdly, it is doubtful whether the Soviet Union can afford, except in emergencies, to engage in massive military aid programmes in two regions at the same time — in the Indian Ocean as well as in the Middle East.



In the "good old days," Soviet Defence Minister Andrei Grechko and President Sadat.

## Payment in kind

During the early years of Egypt's special relationship with the Soviets, until the early sixties, payment for arms—whether Soviet or Czech in origin—used to be made in kind, with the best of Egyptian cotton and rice. In 1965, however, payments were suspended, and an arms debt of \$480m. was written off by the Soviet Union. Since then, Egypt has paid little, if anything, for Soviet aid. What started out as a credit, ended up as a grant-in-aid.

The economic burden of Soviet military aid to the Arab Middle East as a whole — but particularly to Egypt — has been rather high, though not necessarily exorbitant from the Kremlin's viewpoint. At the same time it is clear that the costs of the military aid programme far exceeded original Soviet estimates.

## Balance upset

This was so mainly because of the unanticipated developments of June 1967. Without the Six Day War, the balance of power between Israel and the Arab States could have been maintained at a much lower level of armaments and slower escalation, and possibly without creating the threat of a direct Israeli-Soviet confrontation.

The war smashed the laboriously manufactured Arab-Israeli balance which had been sustained in large measure by sheer bluff, and by the uncertainties resulting from a long period without direct confrontation.

After the war the Soviet Union not only had to replace the equipment lost by the Egyptians, but also to restore the credibility of its Arab allies. The Soviet leaders must have then realized that for the Egyptian armed forces to be rehabilitated, they would not only have to be equipped at a much higher level than before, but that sooner or later they would have to be provided with a dependable air defence system which would have to include Soviet personnel.

Accordingly, Israel's deep air-raids into Egypt at the end of 1969 appear to have done no more than speed up — though quite considerably in all likelihood — a deployment that would have become necessary in any case. Whatever margin of error they may have included in their calculations, the Russians were in 1967 undoubtedly confident they could achieve their major aims with less tension than actually developed, and consequently they expected the cost to be lower. This is one reason why the So-

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# McGOVERN'S JEWISH PROBLEM



Many Jews believe that McGovern is insensitive to the concern they feel as an ethnic group, writes SAM LIPSKI. The correspondent also discusses Jewish fears of the Democratic candidate's attitude to Israel.

WASHINGTON. — Presidential elections remain electoral college elections: and winning crucial states makes the difference. Choosing an American president is less a national referendum on the issues, or the personalities of the candidates, than it is a register of the minorities, regions, classes, age groups and shifting population movements which tug at American society.

To win the White House McGovern must win in New York, New Jersey, California, Ohio, Pennsylvania and probably Illinois, not to mention other states. But the big northern ones are essential as it seems unlikely he will win any states in the south or southwest. In all the key states Jews form an important voting element, and in New York and California they can swing an election.

## Not bloc vote

This does not mean that Jews vote as a bloc, or that they vote only on narrowly Jewish issues. In fact, much of the debate in the mass media and in the political campaign shows a misunderstanding of the reasons why McGovern should be concerned. And there is some evidence that he, or at least his advisers, misunderstand them just as much.

## Crucial attitude

The reaction of Jewish voters to McGovern is both crucial in itself and illustrative of the wider problems he faces. Playing out a not uncommon historical role, Jews will be the McGovern weathervane. If he can allow the erosion among them, it will be a sign that he can possibly recapture other disaffected Democrats. If the Jewish "allpage" continues, it is hard to see how even the strongest doses of the new politics or the youth vote can make up for it.

The pivotal role of the Jewish vote continues to puzzle many outside observers. How can six million Jews (of whom about half will be voting) make such a difference? The answer is that for the most part the difference has indeed been exaggerated — in the past. But this year the two key factors — the presence of large numbers of Jews in the key northern states and the high turnout of Jews on election day — can be very significant.



Senator Abraham Ribicoff... a key McGovern adviser gives a warning to Jews.

FRIDAY, JULY 21, 1972

Negroes, Mexican-Americans, or others in the community.

There were complaints that McGovern's Jewish advisers were out of touch with Jewish issues; that there was no appreciation of the anxiety in urban Jewish communities which felt seriously threatened by proposals "to give to those who have not by taking from those who have"; that the Jews closest to McGovern were "sectarian Jews" who lacked an adequate understanding of Orthodox and synagogue-oriented Jews and their needs.

It was an emotional meeting with some raw nerves in American-Jewish life well exposed. Much of the emotion came as a result of a speech to the meeting by Senator Abraham Ribicoff, a key adviser to McGovern, who warned delegates that Jews should not allow themselves to be used as a political football. "There could be no greater disaster to Israel or six million Jews in America than it should appear that this election is for the presidency of Israel not the United States."

## 'Education' needed

He said that all American presidents from Harry Truman onwards needed "education" on Israel. McGovern had shown by his speeches that he would be the best friend Israel had had in the White House.

Elizabeth Holzman, a McGovern delegate who is standing for a congressional seat in Brooklyn in November (she defeated veteran Emanuel Celler in the primary), told Ribicoff that she was concerned that she might not carry Brooklyn for the Democrats not because the Jewish voters opposed McGovern's tax proposals they supported them — but because they had legitimate fears about Israel.

## Arms for Israel

These fears have less to do with McGovern's willingness to provide arms for Israel or recognize Jerusalem as the capital or his mixed record of statements on a peace settlement. Many Jews would probably go along with the view that he would be friendly to Israel. Of far greater concern are his defence and foreign policies.

A supporter of Senator Henry Jackson, Carl Gershan, pointed out to the meeting that if McGovern were to proceed with his defence cuts, involving major reductions in the Mediterranean Sixth Fleet and in the general defence posture of the United States, Israel would see her basic security threatened. "No. It would be strengthened," interjected a McGovern supporter.

There were some further complaints, such as the strong criticism of Rick Stearns, a 27-year-old adviser to McGovern who has been the key aide on organizing delegates in the non-primary states. While a student leader in 1967, Stearns signed pro-Arab petitions which have been circulated in Jewish communities, and some McGovern delegates at the meeting demanded his resignation on the grounds that the number three man in the McGovern organization should not be an Arabist.

The answer that Stearns is only "a delegate counter" and had no say on issues did not satisfy the critics.

If the lesson of the meeting could be summarized it would be that McGovern has a Jewish problem, and that it goes far beyond attitudes on Israel. Many Jews believe McGovern is insensitive to the concern they feel as an ethnic group, a concern which they regard every bit as valid as those of Blacks, of Women's Liberationists, or Mexican-Americans, or other minority groups — and that to the extent there is an issue on Israel it has more to do with basic questions of defence and foreign policy than McGovern's record.

Translated into votes, McGovern's Jewish problem could lose him New York. Of course, the majority of Jews will still vote the Democratic ticket in 1972. Between now and November McGovern may demonstrate the pragmatic political side which, as much as the radical populist side, gave him the no-foreign policy than McGovern's record. It would be a rough generalization in the Jewish community.

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# THE BROTHERHOOD by EPHRAIM KISHON

YOU stand on the 33rd floor of your Hollywood hotel balcony quietly contemplating the famous Sunset Boulevard, which runs on and on and finally vanishes into infinite space just beyond number 11,935. The world's longest city, Los Angeles, is still the capital of filmdom, and if its studios no longer bear profits, at least they bear the imprints of Charlie Chaplin, Greta Garbo and Mickey Mouse. You experience a thrill: after all, this is the Vatican of the movies...

**'Allow me to welcome you to Hollywood, Mr. Kitchen'**



As your flow of consciousness reaches this point, there is usually a knock at the door. More often than not, a sleekly combed man stands in the doorway holding a small bunch of flowers:

"Allow me to welcome you to Hollywood, Mr. Kitchen," the man says, and hands me a cleverly designed visiting card, on which is engraved in gold letters: "President, Cinemastore Corporation Ltd." was told you were in town," and I just dropped in to tell you how much I enjoyed your movie. Congratulations!"

### Beware of crooks

"Do you by any chance know 'Deluge, Sanitary' installations, Haifa?" Our guest sits down. "He's my brother-in-law, you know. So I thought it only right and proper, Ephraim, to come here and warn you: beware of the crooks in this city! They'll harass you, barge into your hotel room and tell you cock-and-bull stories about relatives in Israel, but as a matter of fact all they want is to be your sole agent for a fat commission. Come to think of it what movie have you got?"

After a short but intense briefing, we parted on excellent terms. The President offered to become my sole agent for a fat commission, and I was enchanted with the idea, because I would have hated to hand over my film to an utter stranger. We decided to clinch the deal that night at breakfast. But no sooner had my benefactor left the room, than there was a knock at the door, and this time I faced an elegant gentleman sporting a slight squint.

### Phoney contract

"I hope you haven't signed anything yet." The man barged into my room. "I'm sure that son of a gun told you he's a Zionist and warned you against the crooks in this city. That's his gimmick. Then he makes you sign a phoney contract, grabs your movie and that's the last you ever see of him."

I thanked him profusely for rescuing me at the eleventh hour from the clutches of this robber. My guest pulled out a folded contract from his pocket:

"I'll give you a third of the box office," he said. "Sign here, will you?"

My ball pen was poised over the dotted line, but just then a black slave came in and handed me a cable:

**"YOU ARE IN DANGER. I SAID 'AM WAITING DOWNSTAIRS' BUCHBINDER."**

"Pardon me," I said to the third of the box office, and dashed downstairs. Buchbinder was waiting for me, hidden behind a potted palm.

"The gangster in your room is hand in glove with the President," he whispered. "They set up a partnership when they met in the prison for sexual offenders down in Alabama. He warns you against his partner and in that way worms himself into your confidence, and before you know what's happening he gives your film to the Sicilian Mafia. Those two guys have filled a whole cemetery in Hollywood. I hope you haven't signed yet?"

"Of course not," I scoffed. "I'm not as gullible as I look."

"I can see that," Buchbinder agreed. "What you need is a big and well-established film company that you can trust. I spend some of my leisure time as Vice-President of Metro-Goldwyn-Mayer. Where's the copy of your movie?"

### Wanted on phone

"I'll fetch it right away, Mr. Vice-President," I said, overjoyed at this unexpected stroke of luck. But just then the hotel porter popped up at the other side of the palm and told me in a whisper that I was urgently required on the house telephone. Box Office, who, it will be remembered, had stayed behind in my room, was ringing from upstairs.

"Hello," he breathed into the receiver. "Has he gone?"

"Who?"

"The Rat. He introduces himself as Vice-President, though in fact he's a retired pick-pocket. I bet he told you the President and I are working hand in glove like a couple of gangsters, right?"

"I seem to recall," I stammered, "that Mr. Buchbinder did indeed mention something of the sort."

"Buchbinder is an alias, his real name is Kraus. He's wanted by Interpol as an inveterate debaucher of minors."

"How do you know?"

"What a question! He's my best friend. Got away from him before it's too late over!"

I went back to the Rat and perfunctorily broke off negotiations with him under the pretext that the copy of my film was just then being washed and greased. I went back to 'Box Office' in my

room, my heart overflowing with gratitude, but the elderly lift boy stopped at the 22nd floor, and breathed into my ear:

"I sure hope you don't keep any cash in your room. Your guest is the king of safe-crackers who escaped from Devil's Island only this morning and is now hiding in a whore-house. Besides, he's a liar."

The lift operator gave me his visiting card: "Confidential Films, Movie Distribution Company. Quick, efficient service."

I returned to my room on the 33rd floor somewhat confused.

"Didn't the lift boy accost you?" Box Office asked anxiously as I came in.

"No," I answered. "Why should he accost me?"

### Notorious bigamist

"Be careful of him," Box Office warned me. "He's a notorious bigamist who pays his alimony from the proceeds of horse thieving. Hey, get a pen and let's finish that deal!"

The telephone rang.

"Hello," I lifted the receiver. "I haven't signed yet."

"Thank God," somebody sighed with relief at the other end of the line. "Is that Bob?"

"No, Kitchen. Wrong number."

"Bob is a swine, keep away from him," the man said and I thought, you're telling me? and we disconnected.

By now I was a little disconcerted by the professionalism of the softening-up process. Though I am a proud son of the Mediterranean, and my native country boasts a bumper crop of slanderers, the parade of Hollywood agents had left an indelible imprint on my psyche. I left the telephone and went back to Box Office, who had spent my absence rummaging feverishly through the clothes closet in search of the copy of my film.

"Routine check," he returned my pants to the hanger. "You're very smart to hide the film. This city is teeming with hoodlums who won't shy away even from invading your clothes closet. Permit me to introduce myself. I'm Colonel Westinghouse of the Cavalry Corps!"

Only then did I notice that

this was no longer Box Office, but someone quite different, with a red beard and a ten-gallon hat. They must have switched places somehow.

"Don't let the film out of your hands," the Colonel warned me. "This is a real jungle here, believe you me. You're sitting in a private screening room at the other end of the city with an apparently highly respected agent, an ex-officer, anything you like, and during the screening, while your back is turned, they remove the reels, take them to the laboratory next door, and have them copied, without any fuss. Then they sell the stolen copies to Saudi Arabia and the oil sheikdoms — they pay fantastic prices for a white film..."

Fear gripped me. "Are they all crooks here, Colonel Westinghouse?" I asked.

"Forget Westinghouse, that guy is one of the worst underworld characters, a dirty, cheating thief."

"Excuse me," I interrupted him. "aren't you Westinghouse?"

The Colonel fell silent and blinked several times. "I'm a little mixed up," he

admitted finally, "I meant someone else. They're all miserable pimps, grave robbers, most of them. They make me sick to the stomach. So where is you movie, Mr. Kitchen? I'd like to screen it as soon as possible in my private screening room at the other end of the city."

"I haven't got it on me," I said choking. "I can't trust even myself."

"Did you hear anything?" I pulled him over into a corner. Suddenly I felt light and carefree, the words just gushed out of my mouth.

"I'm the biggest crook you've ever seen," I whispered in his ear, "a congenital liar, that's what I am."

"Attahoy," The Colonel clapped me on the back. "Welcome to Hollywood!"

We shook hands and then there decided to set up a film agency and cheat each other as much as possible. Since then I've been living in Hollywood distributing slanders wholesale. The address: "Westinghouse and Kitchen, Intrigue Mongering, 13,712 Sunset Boulevard." Entrance through the yard, don't sign anything!

Translated by Yohanan Goldman, (by arrangement with "Ma'ariv")

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# WHO'S A MEXICAN?

The Mexicans are proud of their distinctive origins and harbour no regrets for the Spanish past. But there are Indian tribes which have long lived in isolation and who cannot easily be absorbed into the life of the rest of the country without losing the identity they have so long preserved, writes **LEA BEN DOR** in the final article of a series on Mexico.



President and Mrs. Echeverria of Mexico wearing Nawatl Indian wedding crowns at a mock ceremony.

"We are not conquerors. Our ancestors, we are told, came through the Bering Straits, down through North America," said a Mexican to me when I remarked I had seen no statue anywhere to commemorate the arrival of the Spaniard Cortes and his 500 men. "We are not South America, we are South America. They're all just an imitation of the United States. Mexico is something quite different."

In the next breath you are likely to be told that if the Aztecs who had been ruling in what is now Mexico City had not treated other Indian tribes so harshly, then Cortes would not have been able to enlist their help against them, and could never have destroyed the great city of Tenochtitlan so easily with his small force.

### The first President

It may be part of the reason why a slogan on sees often in Mexico is one proclaimed by Benito Juarez: "Respect for the rights of others is peace." Juarez, the penniless Indian village boy, studied law and rose to lead the revolution against Spanish rule, and to become the first Mexican President. The hundredth anniversary of his death is being marked this year, and if there is a personality cult in Mexico, it is the cult of a safely dead Juarez, whose portrait is displayed at every meeting, and who has a statue in every town, a symbolical monument to Mexican independence. Juarez fought a Spanish empire that crumbled long ago, and today's status symbolize independence, mainly from the rich neighbour, America. There is a continuing faith in the idea of democracy that he preached, and possibly also in the idea of the poor boy with every disadvantage who made good, which is, of course, a thoroughly American concept. And what could be more reassuring than a first president of pure Indian stock?

The waiters at a big hotel are likely to be darker, more visibly Indian, than the people they are serving. A fair-skinned young woman admitted that her family

would not have liked it if she had married a man of markedly Indian appearance — but they would mind much more still if she got a divorce from anybody. I also met the head of a large educational organization who might have stepped straight out of a cowboys-and-Indians epic, as the Indian, and his three palely western, nondescript assistants. But I found no "Indian movement" no attempt to foster any separatist consciousness. People scarcely seem to understand such a question. I asked why there are scarcely any Indian words in the Spanish spoken in Mexico.

"Because the Indians were defeated." And no Indian names? But there are — Cuauhtemoc, the name of the last, heroic Aztec emperor. Not the unfortunate Montezuma, of course, who let himself be tricked and defeated by Cortes.

### The new man

In the end it was the Spaniards themselves who were defeated, I was told, not by the dejected Indians, a few of whom preferred to withdraw into the mountains where they could continue to live their own lives, but by the new creature they had themselves produced, the Mexican. I heard many references to the historical development of this people, sometimes in such high flown terms as "the mystic union of the Indian and Latin races." Happily, nobody has any desire to sort them out again.

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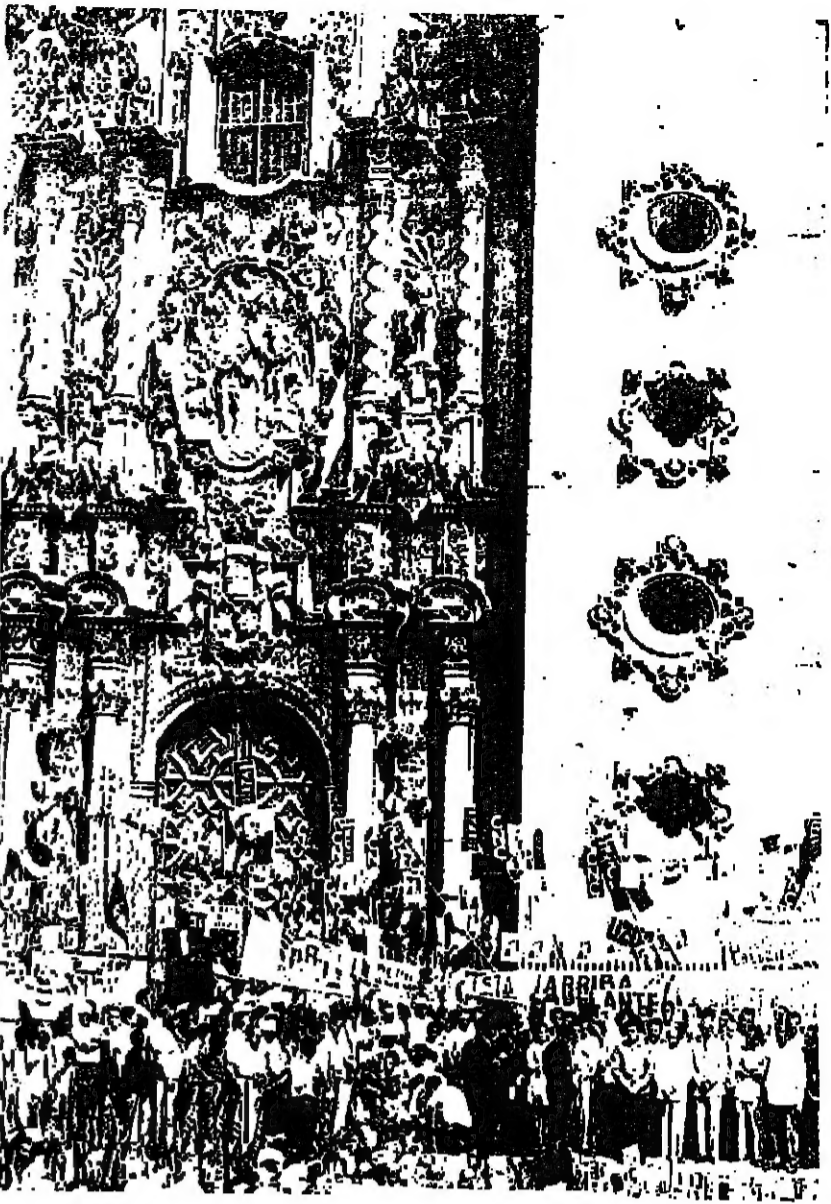
THE Huicholes Indians picked a triangular spur of flat rock high up in the mountains of central Mexico for their sanctuary. As you fly over the mountains their meagre farms are pointed out to you: a circular stone fence with some scattered objects in the middle which are, in fact, a hut and some outhouses. They were not grouped in villages, but singly, on any ledge where there

was a little fertile earth. The nearest neighbour might be 200 metres away up a sheer cliff or on the next mountain.

Planes bringing visitors land in a narrow clearing among the trees on the little plateau, and for an anxious moment it seemed impossible that the pilot should be able to nose his way in safely.

As the planes landed parties of Indians trooped up, most of them in the traditional heavily embroidered white cotton tunic and trouser suits because it was a festive occasion. They certainly welcomed President Echeverria, who had the previous year had a pipeline built to the mountain top from a distant spring, so that they might have pure drinking water, but without any of the signs of awe that might have been expected for a great chief of chiefs. There is no road up the mountain and practically the only visitors the Huicholes receive are the tribe of anthropologists who come to delve into strange and delicate matters. Quite possibly the President and his wife may appear as simple, ordinary people by comparison, particularly when they bring along a small son whose main idea is to get some of the bigger kids to play football.

This time the President inaugurated a concrete building that was hygienic but gloomy and equipped with monstrous hooks. It suddenly dawned on me that this was no school or storm-proof clinic, but a slaughterhouse. Cows, sheep, pigs and chickens have been ferried up to this place by air, together with a young rancher and his wife to look after the beasts and introduce these Indians to the art of husbandry. It is hoped in this way to improve their diet and create more work locally, to save at least some of the families from the need to migrate down to the valley every year and work in the tobacco factories for a few months. It derives from a general plan gradually to in-



The elaborate carving of the baroque churches is gay and realistic, with an occasional sun god or other Indian deity smuggled in among the Christian figures by the craftsmen who did the work.

tegrate the isolated tribes in the fabric of Mexican life.

After the inauguration the President held one of his work sessions. I heard later that the Indians are by no means simply overcome by the generosity of the government in trying to help them earn a better living. One of them said to the President, "You have done very well for us up to now. If you continue to do so, we shall continue to support you."

The Huicholes are a tribe that fled into the mountains to escape the Spaniards and the senseless, bitter labour they forced on the conquered population together with an alien religion. No great civilization could develop in an area where there is rarely room for two families to live side by side on the same bit of flat land — especially after their own gods



The old woman is really a whistle 15 centimetres high.

# Marvels of Mexico's past

(Continued from page 7)

and way of life had suffered such total defeat. The most impressive fact at a crafts exhibition in Guadalajara (where an Israeli in a green shirt turned up after a while and introduced himself as organizer, if I understood him rightly) was the wide range of work produced in the isolated valleys and mountain ranges. The tribes have their wholly individual techniques and styles in embroidery, weaving, leather and ceramic work, as though from different nations, linked only by the tradition of brilliant, often astonishing colour combinations.

There were also several silent men in Indian tribal dress who sat and minded the exhibits, only too obviously exhibiting themselves. Are they to become professional Indians? In one of the towns I saw an "Indian" dance team that performs on Sundays in garish imitation outfits of plastic feathers and cotton leather, real Indians who have become fake Indians.

## Will it survive

Most of the Huichole embroidery showed the elements of the traditional myths: snake, eagle and wolf, interspersed with abstract patterns. But here and there was a man proudly showing off a tunic with embroidery that had obviously been taken from a pattern bought in town, with rows of tulips in flowerpots, surrounded by daisy chains, or characteristically Hungarian and Rumanian forms. A few children had clothes of shiny cotton satin bought in town. The Indians can still sell their crafts now. How long will that survive? How long before Ph.D.s from town will have to teach the Indians their own ancient designs? The experiment with the livestock is probably as promising as any.

We toured the area of the sanctuary and visited a place of prayer like a skeleton torso or tent built of trimmed tree trunks. There was a hole in the baked earth in the middle, crammed with clay puppets, the gods of the place. Why were the gods all tossed into the hole? The wooden tent-place is moved every few years, I learnt, and the gods are in the hole so nobody will step on them in the meantime. When the new tunic is ready, they will go back to their sacred places. Very practical worshippers. One clay god had a small clay throne and was taken out for our benefit.

## 'Strangers'

Mrs. Echeverria, the wife of the President, who has made the Indians one of her concerns, looked at the clay puppets and said with distress, "We are strangers here." An up-and-coming young government official whom I asked some questions about the tribal Indians later said as anxiously, "I don't know, are they Mexicans? I don't know what we should do about them."

Presently we went to visit the church, a fairly large stone building, bars as a barn. A thick, solid, wooden cross had been erected in front of the building. There was nothing inside except two crucifixes as I thought, and some holes in the ground. What were the holes in the ground? For sacrifices, said the anthropologist, Mrs. Echeverria turned to me and said hurriedly, "Not human sacrifices, of course, you understand. Flowers and perhaps a chicken." The figure on one of the crucifixes had been draped in an orange garment. And that second figure, draped in black, was that another crucifix? No, not exactly, said the anthropologist. "Actually, that's a devil figure, and as everybody knows that there is more evil in the world than good, it is larger than the crucifix."

"I was here once when they

were praying," observed Mrs. Echeverria. "They were complaining to the gods that the rains had not come in time and the crops had failed and children had died. You have to understand that it is a kind of dialogue. They were complaining loudly just as they do to my husband."

There is a clinic now, with a nurse, and a school, apart from the water and the abattoir, and a government shop stocked with tinned goods. Rations of maize and sugar and cloth are distributed to the families, and stood around in little piles, usually with a woman squatting next to her pile with a baby on her lap. When I was there, there was apparently also a ration of toys for the children. For the boys there was a plastic truck with milk cans, and for the girls sets of dolls' furniture, including kitchens and bathrooms. I had looked into the hut of one family encamped up there. There was a fire and some mats in one corner, and children creeping about, and a terrible stench. A woman sat in the doorway nursing an infant. At least she has no housework to do, I thought.

Perhaps it is not a bad life, but you should not get off a plane to see it; it is too confusing and you are forced to admit that long-isolated tribes create problems to which there may be no satisfactory answers. There are no roads, and no wheeled traffic there. As we left, I saw a small boy swing his milk truck around his head on a bit of string. After all, the only wheeled vehicle he had ever seen was a plane.

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OVER the doorway of the great anthropological museum in Mexico, inside, to be read as you leave, is a phrase carved in the stone that says, roughly "Mexican, take pride in the marvels of your past, and draw strength from them for the future."

The collection, wholly pre-Columbian, is of extraordinary variety and interest. There was no complete written language to link the Indian tribes scattered over the immense area that was Mexico at various times in history, and the collection ranges from towering stone figures with a tendency to the angular and forbidding, to delicate and comic clay animals. At the museum, the story is unfolded with the aid of charts, models and inscriptions. In one hall there is a loving reproduction of the central square of Tenochtitlan before Cortes, with its sellers of fruit and fish, cloth and sandals and clay pots, complete with the large Mexican dogs that appear in much of the old pottery, several oaks and a mouse.

## First influence

Cortes only arrived in 1519, which is not so long ago as the history of Jerusalem goes, for instance, but before that the Indian culture had had no contact, or no known contact, with the outside world. Sun worship and human sacrifices have become history today, but ordinary life as it has been carefully reproduced there is much closer to Mexico today than it was to the Spain of Cortes.

Some of the pre-Columbian carvings are stylized and rigid, memorials to a powerful and oppressive religious cult; some of the pottery rich and sophisticated in feeling, reminder that it is not technology that is the main element in civilization.

There are the strange, sad figures of little men sitting with their elbows on their knees, idly waiting. For what? For the rain to start and the land to come to life again, it is said. And the jovial figures in jars, with lids

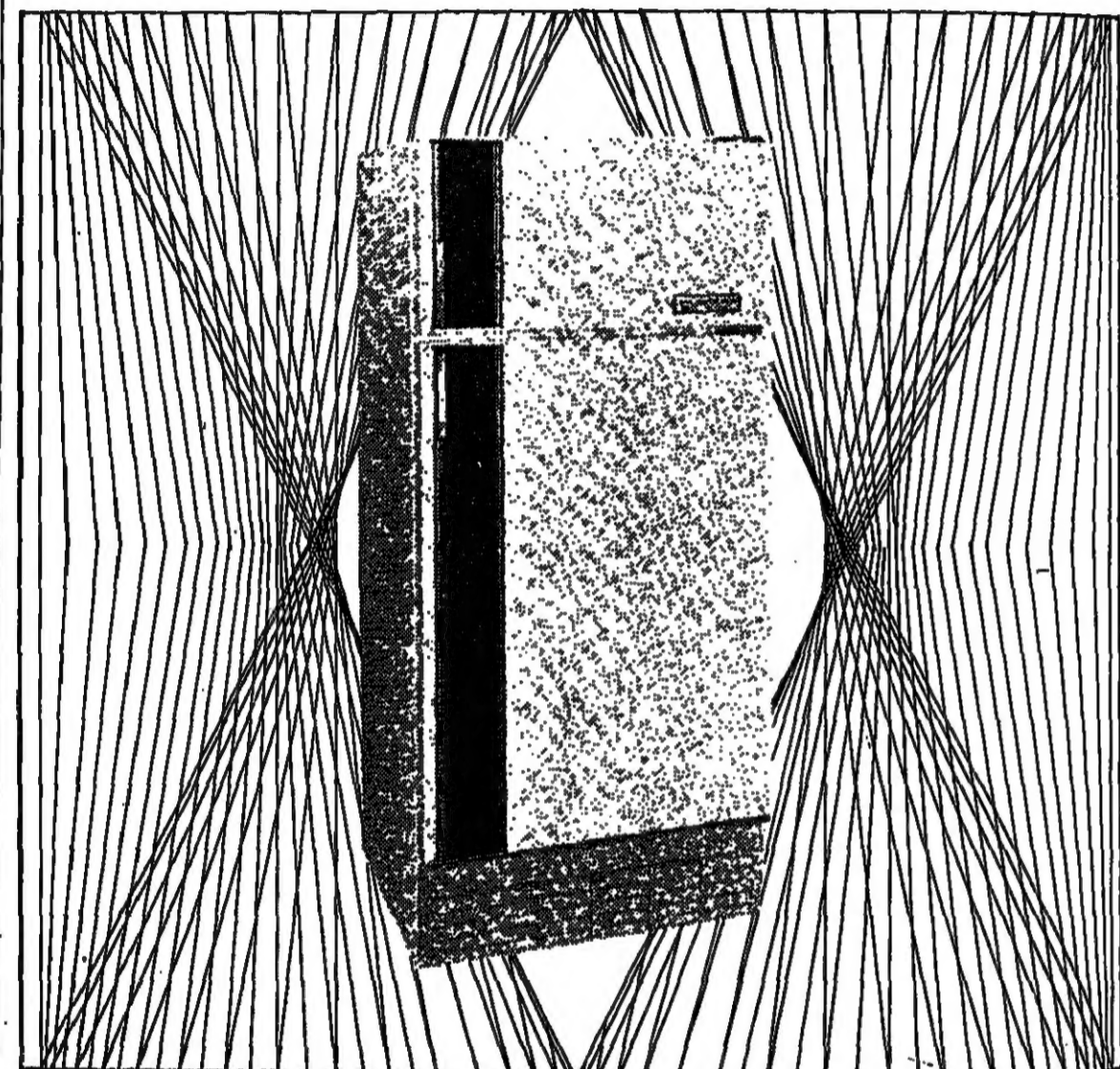
for hats and armed with sticks, whose business it was to crack open the jars of heaven and release the rain. I found it hard to move on from the half-human dog in red burnished clay, sitting up and biting a paw in perplexity and scratching himself with the other, and from the agonized, yet comic, stone portrait of an adolescent with you will excuse me, exaggeratedly large balls.

To reassure us that the gifts of the ancient Mexicans have not been lost there is the museum building itself, planned for effective display and convenience, handsome and harmonious. Its long walls of slightly irregular grey stone are "Mexican" in feeling, the whole enlivened by the unexpected reverse fountain that surrounds a carved central pillar

with a curtain of water, and incidentally cools and moistens the air. The entrance fee is relatively high at 10 pesos (IL3.30), but it is free on Sundays, when Mexican families might be expected to visit the museum. When I was there it was full of school-children busily sketching exhibits, writing in their notebooks, and seemingly entranced by the reconstructions.

There were even more children at the Historical Museum of the Revolution in Chapultepec Park. Pictures, portraits, tableaux and documents of the fight for independence and the revolution are preserved or reproduced there, in a snail-shaped path that leads you through the building in one direction, something like the Guggenheim Museum in New York. The

story unfolds as you walk through. The exhibit starts off with a series of paintings — by a distinguished artist — of how the Mexican people came to be, and the names for the various degrees of mixture between Indians, Spaniards, Africans and others. These varying faces turn up again in the series of portraits of heroes of the revolution, as they do in the population of today, and among the visitors to the Museum. (There were few tourists here.) For a while I followed an elderly farmer and his son, in village clothes, burnt dark brown by the ferocious Mexican sun, and even the younger man able to spell out a sentence only with much difficulty. Nalvey and with pleasure they relived the great days, more proud more conscious of their heritage. I found myself envying them this museum, and wishing we might send someone to Mexico to study the art of creating such living history, to depict the course of the Zionist revolution in this way and to keep it alive for future generations.



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The end of a journey. Exodus passengers are brought to Klocknitz after being turned back from the shores of Palestine.



Children among the debris on the Exodus decks after the battle with British troops.

# EXODUS: An historic voyage recalled

On July 18, 1947, a one-time Chesapeake ferryboat, used as a troop carrier during World War II, was captured by a British naval task force

37 kms. off the coast of Sinai, in international waters. It was carrying 4,554 Jews bound for Palestine. The people were later sent back to Germany in a

move which swung world sympathy squarely behind the Jewish cause in Palestine. The ship was the Exodus. CHARLES WEISS tells the story.

THE word "exodus" has had a mystic influence on the destiny of the Jewish people in their homeland. In the Bible it was the book in which the Jews departed from Egypt and emigrated to the Promised Land. When the Haganah had to give a name to the biggest ship in its illegal immigration assault on the British mandatory administration in Palestine, it chose "Exodus 1947." Years later, Leon Uriel wrote the book which brought Israel alive for people the world over. It was a fictional account of the Jewish return to the land of their ancestors which was close enough to the truth to stir imaginations and sympathy, a kind of "Bibleground" in which the marines were all played by Jews. He naturally called the book "Exodus."

Looking back 25 years, it is hard to escape the feeling that the Exodus incident, the real one, was an historic turning point. The Partition Resolution passed by the United Nations in November, 1947, gave the stamp of legitimacy to the establishment of the State of Israel; but it may have been the Exodus that, in the words of Bartley Crum, who had been one of the U.S. members of the 1946 Anglo-American Commission of Inquiry on Palestine, "launched the State."

The Rev. John Grauel is a Methodist Minister who made the trip on the Exodus in 1947 and who has consistently agitated for Israel causes ever since. He is currently in Israel in connection with Operation Joshua, a summer programme to instill Israeli values in American youth. He recalls the summer of the "Exodus" as having been exceptionally hot. The atmosphere was electric. The world was waiting for the second shoe to drop. And suddenly it wasn't a second shoe, but a lightning bolt — the Exodus.

The Exodus passengers might have been treated like those on other ships caught carrying "illegal" *Aliyah Bet* immigrants to Eretz Israel, and sent to Cyprus. But British Foreign Secretary Ernest Bevin stubbornly refused, despite a worldwide wave of shocked horror, to budge from his decision that these refugees should be returned to Germany. So they were shipped to Hamburg, where they had to be forcibly removed from the British prison ships that took them

there. This sordid affair occurred while the United Nations Special Committee on Palestine (UNSCOP) was in the middle of deliberations which ultimately resulted in the decision to have a Jewish state set up by partitioning the country. Perhaps the Exodus had something to do with that decision.

The Exodus was built in the 1920s to serve as a ferryboat on Chesapeake Bay. It was called the "President Warfield," after the head of the shipping company which owned it. The vessel did not make a go of it during the depression and it was only saved from the wreckers by truth to stir imaginations and sympathy, a kind of "Bibleground" in which the marines were all played by Jews. He naturally called the book "Exodus."

After the war it was again saved from the wreckers and bought by a secret coterie of American Jews for use as an illegal immigration ship. It was refitted in Baltimore and after one false start into a storm, when it almost sank, made it across the Atlantic.



Days of hope... waiting to board the Exodus at Sette.

The Warfield was hounded by the British from the moment she entered the Mediterranean — they had figured out right away that she was not up to any good. Observation planes kept overflying the ship and taking pictures, and the French and Italian authorities had both been told the Warfield's real purpose. They were expected to try and keep her from running refugees through the blockade to Palestine.

The mixed crew of 42 Israelis and Americans were an undisciplined lot. The prostitution and thriving black markets of post-war Europe occupied them as profitably as the job they had been signed on to do. Only after the refugees came aboard did they really grasp the import of what was happening.

Mr. Grauel describes how the ship came to Palestine via the southern route — they wanted to test her draught in the shallows of Damietta, at the mouth of the Nile. At about 2.30 in the morning of July 18, the ship was suddenly

caught in the searchlights of the British destroyers which had been trailing her for a few days. Lined up to meet the marine boarding party on the Exodus' deck were teen-agers fouled by the filth of eight days of malfunctioning toilets. They clutched potatoes and cans of milk in their hands. A large poster showed a woman holding a baby with the legend: "England. This is your enemy."

The Exodus cruised at 14 knots, but at a pinch she could be pushed up to 18 or even 19 knots. With her speed and shallow draught — after all she was a ferryboat — it was hoped to get her into water where the destroyers couldn't follow her and finally beach her in Tel Aviv. Screens had been run around the ship to keep off boarders, and five steam pipes had been installed on the bulwarks. The screens and the pipes were smashed when the destroyers rammed into the boat from both sides. British marines leaped aboard.

The fighting took a few hours. There were a few gunshot wounds. The three Jews killed were all clubbed to death. One of them was the second mate, Bill Bernstein. Mr. Grauel describes him as a hot-tempered redhead. When Bill was shoved off the bridge he came carrying back carrying a fire extinguisher. But his skull was fractured from a later blow and he died several hours later.

I watched the Exodus make its way into Haifa, still under her own steam. We couldn't tell then whether she was still a Haganah ship or whether she had been taken over by the British.

The people on board were disembarked and taken aboard the prison ships used on the Haifa-Cyprus run. Everyone thought they were bound for the island, like all the other illegals of the past few years. It was here that Bevin made his mistake.

The outcome would probably have been the same if he had not decided to send the Jews back to Germany. There was too much that hot summer going in favour of a Jewish State or some other kind of acceptable refuge for the survivors of the Nazi death camps. UNSCOP might have decided what it did without the Exodus. But the Exodus happened.

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## When a poem becomes a play



Premier Golda Meir talks backstage with Yossi Yadin, the poet in "Summer Celebration," after a gala performance of the play in Jerusalem this week. (David Rubinger)

**SUMMER CELEBRATIONS** by Nathan Alterman, adapted and staged by Shmuel Bunim, at the Tamar Theatre, Tel Aviv. Set and costumes by Arje Navon, music by Alexander Argov.

### THEATRE Mendel Kohansky

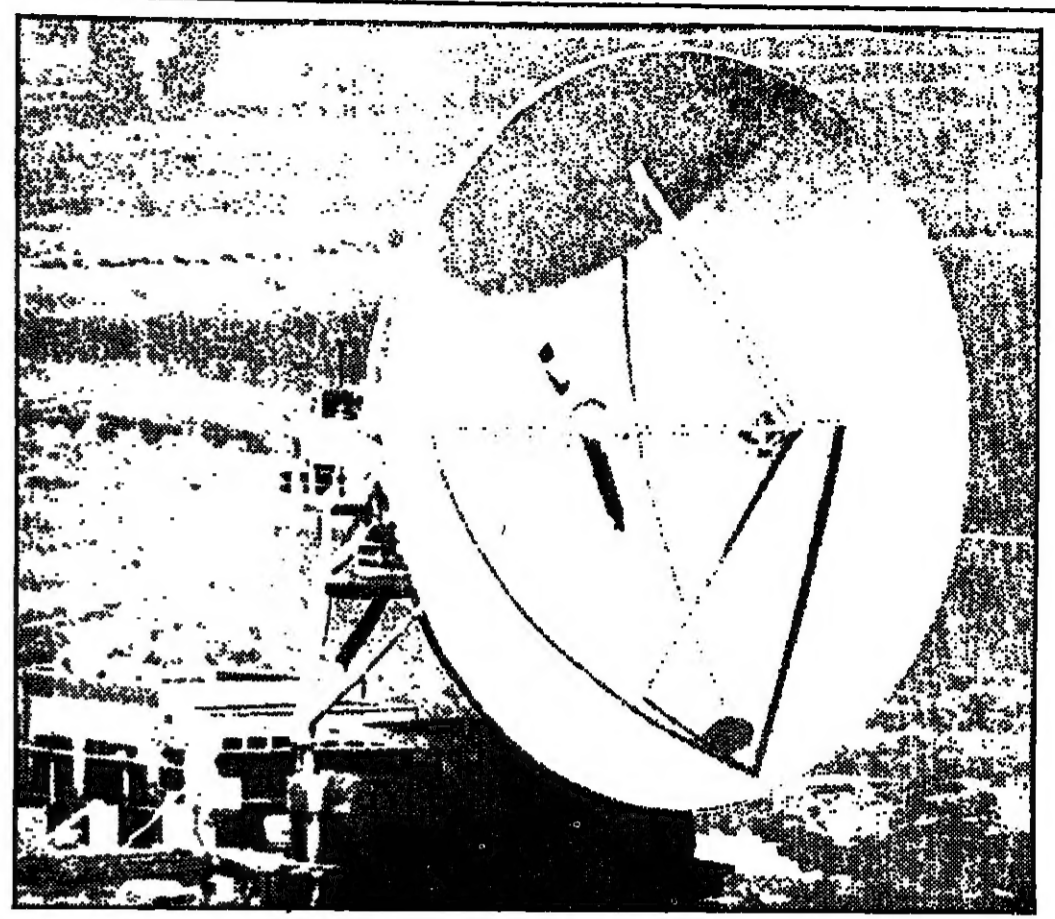
FOR many years, Nathan Alterman carried on an ardent but largely unhappy love affair with the theatre. He contributed some masterly translations, especially of Moliere, and some successful adaptations, but his efforts at original plays were all failures — poetic, philosophical works which never came to life on the stage. His posthumous play, the narrative poem "Summer Celebration," adapted for the stage and directed by Shmuel Bunim, falls into the same category. The language which reads so beautifully, the pathetic and whimsical characters, the rich, lusty story evoking the atmosphere of a poor neighbourhood; the subtle, loving humour — all this is largely lost in a play which moves clumsily and slowly, its plot artificially strung together, its characters banal. Why is this? Is the poem intrinsically unsuitable for the theatre, so that no adaptation, no matter how skilful, could do it justice? Or has the present adapter failed to find the right note in translating the poem into theatre?

I have no answer to this question. I wonder if anyone has. I do think, however, that Shmuel Bunim as director has exhibited a marked lack of imagination in staging the play. Not for one moment during the entire show, including moments which naturally lend themselves to dramatic or humorous exploitation, has he generated any excitement on the stage. The actors are tiresome in their repetition of little tricks (the bank clerk holding his head askew, the pimp stroking his thin moustache, the chairman wiping away perspiration) and have been given nothing significant to do.

The action of "Summer Celebration" takes place in Cafe Sanchoul, in a poor neighbourhood in South Tel Aviv

inhabited largely by immigrants from the Balkans, complete lifetimes of events take place during that summer night presided over by a huge full moon: the waitress in the cafe, an embodiment of innocent, vulnerable young womanhood so well known from Alterman's other plays and poems, goes through the terrible experience of being forced into prostitution by her lover; an old man whose wife died a few months ago breaks off his ineffectual romance with the local witch; a thief plans and unsuccessfully executes a bank robbery; another old man who has lost his two most precious possessions — his daughter and a silver goblet, a family heirloom — regains both. In and out of these events moves the poet, notebook in hand, regarding the characters; he himself has created with a benevolent but slightly detached eye, through a cloud of brandy.

The cast is a good one, but the acting is mostly colourless. Zaharira Harifal as Madame Clara, the cafe owner, shows little of the humour and pathos of which we know her to be capable. Yossi Yadin as the poet is wooden in his monotonous nonchalance. Yossi Graber as the chairman makes a good initial appearance but soon wears out his welcome by repetition. Ora Shiron, as the girl, fails to arouse the sympathy she deserves. Avner Elkayam, as the watchman, repeats his well-known tricks. Esther Grinberg-Shevek is a predictable witch. Only Shlomo Vishinsky, as the good-hearted underworld character, gives a natural, amusing performance and Aasi Hanegbi has his moments as the menacing pimp. Arje Navon's set and costumes are simple and effective.



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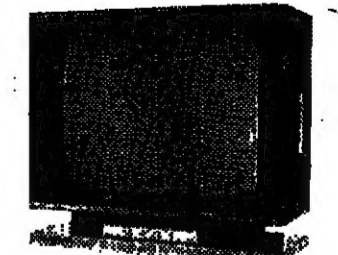
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# A 'radical' view of Jewish history

ELLIS Rivkin, Professor of Jewish History at the Hebrew Union College (Reform rabbinical seminary) in Cincinnati, has presented us with a panoramic sweep of Jewish history from its earliest semi-nomadic phase, through the First and Second Commonwealths, the Hellenistic-Roman eras, Medieval times and right up to the present day. As he views it, this millenium-old saga has two principal foci or *raison d'etre's*. These are, in the author's self-proclaimed "unique" and "radical" approach, the "unity concept" and the economic factor.

One basic theme, God's oneness and omnipotence, has motivated all of Jewish historical phenomena, Prof. Rivkin maintains. And the economic view of the Jewish evolutionary process both explains and helps to formulate past and future existential patterns. Thus the author arrives at his ultimate understanding of this process — the progressive, liberating capitalism now evolving in the U.S. and elsewhere which, in its turn, will serve as

milieu for a liberated, flourishing Judaism.

We are forwarded in the opening pages that we are in for a different approach to Jewish history and should have braced ourselves for odd hypotheses. These are not lacking, but many of the writer's main theses are far less "unique" and "radical" than he claims. In presenting these views he has resorted to more than one well-worn historian's axiom.

First, the "unity concept." Where is its novelty? Has not Judaeo-histography from the pen of Jew and non-Jew alike long recognized the evolution from the "single principle or formula" of Jewish monotheism and chosen-peculiar peoplehood? What could be or is more basic than this idea or composite of ideas to the theme of Jewish continuity?

As for Prof. Rivkin's economic innovation, Prof. Raphael Mahler's radical socio-economic reading of Jewish history, recently updated, is merely the latest in a decades-long procession of similarly geared ap-

**THE SHAPING OF JEWISH HISTORY** by Ellis Rivkin. N.Y., Charles Scribner's Sons. 256 pp. \$7.95.

Reviewed by David Solomon

praisals. Need one recapitulate Marx's own interpretation of Jewish history — e.g. the "essence of Jews and Judaism was money and the spirit of capitalism?" (Prof. Rivkin's own critique on p.192).

A basic assumption with Prof. Rivkin is that a careful scrutiny of the Pentateuch will lead one to the inevitable conclusion that we have before us the end-product of an "Aaronide" reworking of the Five Books of Moses. A classic example of this, in his opinion, is the extended treatment accorded "the challenge by Korah and his fellow Levites to the supremacy of the priestly caste, the Aaronides."

Granted, for argument's sake, that

the detailed exposition is unique, why see in it an elevation of Aaronides and not an attempt to quell the challenge to Mosiac authority? And even if one were to accept, again for argument's sake, the author's point in this instance, what does he imply by his statement that "they (the Aaronides) did not compile the Pentateuch but created it," when only one page earlier he pronounces unequivocally that "there is overwhelming (emphasis mine) evidence" that the Pentateuch is a composite. But all this aside, what is to be made of the non-Aaronide passages? Very specifically, what of the golden calf episode? Is it not the tribe of Levi that emerges triumphant here? Prof. Rivkin's attempted refutation of the Levite role (p. 83) is most unclear. Generally, Prof. Rivkin's resume of the post-biblical age concurs with the views of most of his students. But here again he propels his Aaronides to the fore. Unfortunately, we are offered no precise or even fairly close delineations in this respect.

## Priestly rule

Other points also clamour for further clarification. Prof. Rivkin speaks of the early Hellenistic age as one in which "Israel basked in a golden glow of priestly rule" (p. 42). No grounds whatsoever are provided for this blanket assertion, which is all the more interesting as it pertains to a phase of Jewish history about which there is almost no source material. Hence it is doubly interesting to read of Aaronides who accepted all rulers from Alexander to the Seleucids, provided the sovereign of the hour confirmed their (Aaronide) "local autonomy." Prof. Rivkin seems to have overlooked the evidence — in this aspect well authenticated — for pro-Ptolemaic and pro-Seleucid factions among the priesthood.

For the sake of brevity, other contestable points must be bypassed so as to dwell at somewhat greater length on Prof. Rivkin's ideas on Phariseism and its historical ramifications. In his opinion the Pharisees were "committed... strongly" to individual salvation; and elsewhere (p.61) "had no interest in history." No interest in history! It was precisely the Pharisees who, though admittedly guiding the individual Jew from birth to death

## American Jewry

Prof. Rivkin does come up with some valid and highly stimulating points on what he conceives as several basic errors in Marx's and Marxist analysis of the dynamics of capitalism, and these are worth reading. But a horse of a different colour is the matter of his concluding assertions about the "unparalleled freedom enjoyed by Jews in the U.S. and his contention that this goes hand-in-hand with the unique brand of progressive or 'developing global capitalism,' advanced in those same U.S.

Does Prof. Rivkin intend to imply so as to dwell at somewhat greater length on Prof. Rivkin's ideas on Phariseism and its historical ramifications. In his opinion the Pharisees were "committed... strongly" to individual salvation; and elsewhere (p.61) "had no interest in history." No interest in history! It was precisely the Pharisees who, though admittedly guiding the individual Jew from birth to death



## I MADE MY HUSBAND AN ISRAELI

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## Why Jerusalem was destroyed

*Jerusalem was destroyed simply because people were constantly taking each other to court. They insisted on court litigation and the letter of the law instead of settling things peacefully by compromise.*

Since the Destruction  
RABBI Pihbas ben Ya'ir says:

Since the destruction of the Temple, devout and upright people are held in contempt, there are fewer people doing good deeds, there are more bullies and loud-mouths, and people couldn't care less about the welfare of their fellow human beings...

Jerusalem's shortcomings  
BEFORE you go hurriedly around in search of Jerusalem's shortcomings, go and count your mother's shortcomings.

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# WHY ISRAELIS VOTE AS THEY DO

## The power of the parties

GIVEN the need of the social scientist to account for many variables at once, his work is often obscured for the intelligent layman by sophisticated methods and jargon. Rather than contributing to the growth of an enlightened citizenry by taking advantage of the opportunity, rare in any science, to have a dialogue with the objects of study, students of political behaviour end up talking to each other. Thus, it is a rare and pleasurable experience to read a book like "The Elections in Israel—1969," which is a summa contribution to the study of political behaviour, yet manages to preserve the richness of the political world in terms that are familiar to the interested layman.

**THE ELECTIONS IN ISRAEL — 1969.** Edited by Alan Ariani. Jerusalem, Jerusalem Academic Press. 311pp. IL25.

Reviewed by Michael Kahan

This idea of Labour as the centrist party is further developed by Ariani in his treatment of the ideological and issue positions of the parties and voters. In the chapter called "Stability and Change in Public Opinion and Politics," the various social groupings are considered in terms of their particular attitudes held by their members, and these attitude distributions are compared to party platforms. It is clear in this analysis, as well that Labour commands the mainstream. This is achieved, on the one hand, by the facts of Labour's historical role in shaping the attitudes held by the voters.

political mythology, that "the business of ethnically is finished" in Israel politics; in fact, Deshan finds it very much alive and potentially unwell, if slightly underground at the moment.

It is local politics that provides many fruitful insights into the gritty-gritty of Israel politics in general. Although the Israel system directly affects the voter from any direct electoral impact on the parties, the contact between leaders and citizens is relatively quite intense at the local level. In the most thoroughly detailed chapter in the book, Myron Aronoff, Lecturer in Political Science at Tel Aviv University, makes us intimate with the political bowels of an Arava development town.

Of particular interest is the extent to which we find local needs, local quarrels, and local history to provide intrinsic demands for flexibility on the part of the national political parties: the parties are inclined to see the local setting as their agent and tool in higher-level

## Symbiosis

On the other hand, Labour's dominant position assures it of the ability to bring various parties into the government coalition thus, by proxy, co-opting social groupings whose attitudes have shifted from the main core. Quite simply, there cannot be a government without Labour as the main partner, and Labour cannot rule without the participation of other parties in the government. Ariani's emphasis on this need for mutual accommodation indicates to us how the government keeps in tune with political change at the mass level, while giving added credence to Torgovnik's model of the locus of party political decisions.

## 'Style' issues

Given the choice between positions on concrete questions, and style issues, which are broad, image-oriented stances, the Israel parties opt for the latter — at least as far as the public can see. The meat of the process is at a further remove, in the inner party circles, and its details may never be generally known. This is so, in part, because the basic power of the parties in this regard is to be able to decide what will and what will not be an election issue. Torgovnik concludes:

"The availability of the technique of style issues seems to help in averting the formation of splinter groups. It enables elite accommodation, thus avoiding the need to appeal directly to the voters on concrete policy questions."

This is not necessarily an entirely cynical view. It is possible to regard the parties' behaviour as being a consequence of the unique nature of Israel's political structure, which forces and past choices which cannot easily be tampered with. For example, Alan Ariani, Associate Professor of Political Science at Tel Aviv University (and Editor of the volume under review) deals with the facts of the ideological and social dominance of Labour's Labour parties in two articles in the section of the book entitled "Public Opinion and Communications."

## Polarization

In part, this is the problem of any ethnic minority in a highly nationalistic state. In part however, it is the failure of a will to include the minority in important councils: only two political parties, Mapam and Rakkah, admit Arabs as regular members. Both Abu-Ghoah and Ya'acov Landau, Associate Professor of Political Science at the Hebrew University, who analyses the aggregate Arab vote in a separate article, note tendencies to polarization in Arab political behaviour. This is manifested in growing support for Rakkah, particularly among the Arab youth, who, as they grow away from the traditional Arab communal heritage, find themselves with no legitimate political opportunities in the State in which fate has placed them.

Within the Jewish sector of Israel's population, as well, there are social differences based on ethnicity. Shlomo Deshan, Senior Lecturer in Sociology at Tel Aviv University, takes up the question of how these social differences are manifested politically, using a local election-campaign in a development town as the source of his data. Deshan's theme is the notion, popular among the more optimistic dabblers in po-

litical mythology, that "the business of ethnically is finished" in Israel politics; in fact, Deshan finds it very much alive and potentially unwell, if slightly underground at the moment.

It is local politics that provides many fruitful insights into the gritty-gritty of Israel politics in general. Although the Israel system directly affects the voter from any direct electoral impact on the parties, the contact between leaders and citizens is relatively quite intense at the local level. In the most thoroughly detailed chapter in the book, Myron Aronoff, Lecturer in Political Science at Tel Aviv University, makes us intimate with the political bowels of an Arava development town.

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## Documents of American Jewry

**A DOCUMENTARY HISTORY OF THE JEWS IN THE UNITED STATES 1654-1875.** Edited by Morris U. Schappes, third edition. New York, Schocken. xvii + 788 pp.

Reviewed by Reuven Surkis

THIS book, originally published in 1950, was the first major attempt at a documentary history of the Jews in the U.S. Since then there have appeared a number of additional source books and documentary works. These include the three-volume "The Jews of the United States, 1790 to 1840" by Salo W. Baron and Joseph Blau, and the critical studies by Jacob Rader Marcus of 18th century American Jewry and his collection of autobiographical memoirs of American Jews from the Revolutionary Period to the Civil War.

The present book, now in its third edition, remains of major importance because of the documents included which are central to any study of American Jewish history. It contains 169 documents, beginning with an extract of a letter sent by Peter Stuyvesant in September, 1654 to the Amsterdam Chamber of the Dutch West India Company, opposing the presence in New Amsterdam of 23 Jews who fled from the Portuguese after they recaptured parts of Brazil from the Dutch. The last document (the only one which does not appear in the original 1950 edition) describes the 1874 general strike of New York capmakers — "the first strike in which it is known that hundreds of Jewish workers took part." Each document is preceded by introductory comments which place it in its historical setting. There are also 174 pages of notes which contain extensive bibliographic and biographic information.

The author's major emphasis is an attempt to see American Jewish history as part of general American history, and to see American Jewry as part of the mainstream of American life. Hence, one finds that the majority of the documents reflect those social, economic, cultural and political aspects which confronted Jews as part of the general American experience, and the various, often conflicting ways in which

some attempt to explain the gap between the approximately 30 per cent of the voters who consider themselves to be religious, and the 14 per cent who actually support religious parties at the polls. Looking backward from today, such an analysis might better enable us to assess the potential impact of the recently deferred religious imbroglio that may yet be revived as a threat to the government or the Labour coalition, or both.

## Not monolithic

This last, however, is only to apply the easiest of criticisms — faulting a writer for what he failed to do. Taken together, the chapters in the book, including those which deserve space not available in this review, give us a well-rounded view of Israel politics; we find a political system that is, if somewhat schizophrenic, certainly not monolithic. We find, in short, a highly centralized, intensely personalized national politics that at lower levels is seething with pluralistic divisions. As we begin to look toward the next Knesset elections, we may see these divisions manifested in greater and greater dimensions — or we may see them subdued by the dominant centralizing tendencies.

Whatever the case, and whatever the consequences, we will be able to gauge them because of the benchmarks established by this book. It is to be hoped that each Israel election will be chronicled as well, and that the specialist and the informed layman will be able to continue to share in this knowledge through the production of such works.

Dr. Kahan is Lecturer in Political Science at Tel Aviv U.

המחיר 120.50

# The Christian mission in Israel

**THE CHURCH IN ISRAEL:** A report on the work and position of the Christian Church in Israel, with special reference to the Protestant Churches and communities by Per Osterbye. Lund, Sweden, C.W.K. Gleerup Bokforlag, 231 pp. With Appendices and Survey of the Protestant and Non-Protestant Churches and Communities in Israel.

Reviewed by  
Marcia Kretzmer

The Anglicans have expressed themselves with caution on the delicate issue of overt missionising in Israel. They see the continued existence of the Jewish People and the religious significance of the State of Israel as having the paramount importance. They also see the importance of a continuous Christian witness in Israel but are wary of venturing beyond that point. Many prominent Protestant theologians, including James Parkes and Reinhold Niebuhr, have declared that, considering the history of Jewish-Christian relations, it is impractical and even morally unjustifiable for Christians to continue preaching the Gospel to Jews, at least at the present. The other smaller groups, including the author, who is a Norwegian Lutheran, hold different views on the theological meaning of Israel. Some have what amounts to an eschatological conception and expect the Jews to convert en masse at any moment. Most declare an unassailable right to preach the Gospel by almost any means possible.

### Revision of methods

The author concedes wholeheartedly that some of the ill-conceived and ill-timed methods used by some of the smaller sects to gain Jewish converts have caused serious offense. However, it is clear that this recognition does not indicate a change in orientation but rather a somewhat more sophisticated approach to the subject and caution in approaching the goal. In the main, his approach is uncompromisingly evangelical and it is clear that he is not calling for revision of the basic approach but merely revision of methods and timing.

It must be said that the author is basically unrealistic about the extent of resistance to missionising in Israel. In the first instance, most of the early attempts at missionising activity took place in the 1930s at a time when a large part of Israel's immigrant population was housed in makeshift camps; a time of austerity, unemployment and scarcity of housing. Although he concedes that these attempts may have been untimely, he underestimates the more fundamental objections to any missionising at all. The relation between Christianity and Judaism has historically, and in the last hundred years, often been catastrophic.

### Other Protestants

The author's main concern is with the Protestants outside this group. They could, of course, band together with the Anglicans and apply for similar recognition; alternatively, they could unite in their organized form as the United Christian Council. However, the problem, as they see it, is that this system clashes with a principle derived from their theology that Jews who convert to Christianity should be able to retain their status as Jews. Evangelising Protestants have therefore tried to work against the *milfist* system, which they feel stands in the way of their missionising efforts, as Jews will not wish to renounce their Jewishness on conversion and register themselves as non-Jews.

### Reciprocal nature

The author seems to assume that Israel is a valid mission field in the same sense that Thailand is a valid mission field and does not appear to take seriously the special reciprocal nature of the relation between Judaism and Christianity from the very inception of Christianity through the centuries of persecutory Jewish existence in the Diaspora. Furthermore, the effect of the destruction of European Jewry in our time cannot be overestimated in hardening the determination of Jews to maintain the integrity of the Jewish People and the Jewish religion. It should be understandable, then, that missionising attempts during that period, particularly among the most vulnerable part of the Israeli population — i.e. among recent immigrants without a livelihood, and more importantly among children — should have aroused a great deal of emotion. It is certainly appropriate to take cognisance of the strength and significance of this reaction and not simply to deplore its more tasteless and vicious manifestations. (The author, by the way, must surely be a missionary hardly dares pass on a used suit or pair of shoes to a needy Jew, but instead has to throw them out for fear of his action being misinterpreted as inducement to conversion — as if in Israel there were not enough outlets for disinterested anonymous charity.)

The author is also unrealistic about the possibilities of Christianity winning converts in Israel — first, because of the peculiar nature of Jewishness, which involves a tie of peoplehood and not simply one between co-religionists. He is certainly too sanguine in his hope that Christianity could fill a gap in Jewishness caused by spiritual undernourishment. The very terms in which he puts his diagnosis betray his lack of understanding of the Jewish approach to matters of faith and the ties to the community. Incidentally, some of his remarks reveal a total lack of grasp of Judaism and Jewish history — for example, where he says of the World Union for the Propagation of Judaism that it is a Jewish society whose aim is to spread Judaism among Christians.

As the author himself half recognizes, those who are not religiously observant because of their wholly secular outlook are unlikely to become converts. Christians. Furthermore, the converts whose cases he cites typify the margins rather than the mainstream of Israel, Jewish society and it is inappropriate to generalize their experience to exemplify the spiritual condition of the whole society.

The problems of the Jewish convert to Christianity which the author examines in some detail are partly attributable to a hangover of the traditional Jewish attitude as a minority group in the Diaspora, where the apostate was regarded as a renegade traitor and opportunist. More generally, though, and as a sociological law, any individual changing his allegiances and attaching himself to another group is likely to be beset by self-doubt and will be regarded with hostility and suspicion by the people whom he has repudiated.

The problems of the convert in Israel are governed by these two factors far more than by a systematic official opposition and oppression of converts which the author alleges.

In conclusion, he quotes with approval the words of Professor R.J. Zvi Werblowski, who was influential in stemming the worst excesses of the anti-missionary hysteria in Israel. Prof. Werblowski looks forward to a "genuine spiritual contact" between Church and Synagogue. However, the author's interpretation of dialogue, which is evangelistic writ small, clearly differs from that of Prof. Werblowski. Attempts at dialogue must be undermined by the clear intention of one side to convert the other. However, a genuine confrontation between the Christian churches and the Jews, surely long overdue — and where better to encourage this than in Israel? — could lead to clarification and understanding for both sides: away from the xenophobic and hysterical atmosphere that has characterized these exchanges in the past and towards a true appreciation among Jews of the part that Erets Yisrael and the Jewish People play in Christian theology; and on the part of Christians, towards an appreciation of the vigour and dynamism of the historical and religious continuity of the Jewish People.

# The world since Potsdam

# The world since Potsdam

THE RIVALS: America and Russia Since World War II by Adam B. Ulam. N.Y., Viking, 405 pp. \$10.95.

Reviewed by Nissan Oren

The discussions on the behaviour of states, not subject to such much attention as the protracted quarrels of the giant states to achieve mastery. World War II had not yet ended when the term "superpower" was invented, and it has remained with us unaltered. The innovation was not semantic but real. In this case, invention followed necessity, the old terminology having become inadequate for the new political glossary.

On the surface, World War II ended normally. Two coalitions had engaged in battle, and one of them had won. The anomalies of World War I were not repeated. For more than a decade after that war ended, with the victorious coalition having broken up in mid-war as a result of the Bolshevik Revolution, Germany and Russia lay prostrate, while in between 100 million people acquired state sovereignty.

### Two foci of power

With the end of World War II, we were presented with a political constellation profoundly more complicated. After the Potsdam meeting of the victorious allies, the international world became restructured — rather than merely reordered — around two foci of power. The world became a nature reserve, as it were, dominated by two guardians surrounded by the ideological schisms of these two major, mutually challenging each other's authority. This revolutionary state of affairs produced a deep bafflement from which we have not entirely emerged to this day. Not only the world's masses were perplexed, but for a very long time the statesmen, and their generals as well, stood bewildered in the face of an unprecedented phenomenon. And for the most part, the historians were of little help. The more imaginative among them were forced to go all the way back to the classical periods in search of examples which could be even remotely relevant. For a time, Athens and Sparta had been seen as the ancient Greek paradigm of bipolarity. When the Persians challenged the Greeks, all that was significant in the Western World of the time centered around the Athenians and the Spartans. However, the parallels that could be drawn and lessons learnt were always vague, at best.

### Common denominator

Bipolarity did not mean that the two poles were of equal magnitude. In 1945, Soviet Russia was immensely poorer than the U.S., ravaged as she was by a war which came upon her before she was standing on her two feet. The only common denominator between the two superpowers was that their respective might was immeasurably larger than that of any other state. And at that time, alliances were largely meaningless. Although France remained within the American sphere, she did not add substantially to U.S. might. Neither did the incorporation of, say, Poland, within the Soviet orbit augment Soviet power. One may even go so far as to say that bipolarity would not have been essentially changed if France had gone Communist, or that matter, if the British Isles had sunk into the North Sea.

### Roosevelt's last days

Ulam's view of Roosevelt's last days is original and fascinating. He asks why it was that, despite her power preponderance, the U.S. was not able to remake the world after its own image and interests. Unlike other contemporary American historians, he is not inclined to accept any simple answers. In his view, Roosevelt's inadequacies were based neither on his weakened will nor on his political naivete. Roosevelt, he believes, was not so brought about a workable accommodation with the Soviet Union, not because he was taken in by Stalin, but largely because of his deep fear that the American people were bound to revert to their traditional isolationism and would therefore not be willing to sustain a commitment commensurate with America's capabilities.

Writing at the height of the neo-isolationist wave which has swept the U.S. as a result of the Vietnam war, Ulam tends to view Roosevelt's motives with greater compassion and understanding. In his view, then, Roosevelt was essentially right, even though his timing was off. The fact that the isolationist impulses of the American people were not yet apparent in the period immediately after World War II does not, Ulam maintains, detract from the essential correctness of Roosevelt's political diagnosis.

This book is no doubt the best defence that Roosevelt's statescraft has enjoyed in a long time. In his view, "Roosevelt felt that whatever the risks of his wooing and appeasing Stalin, his hunches had to be played until and unless they were shown to be definitely wrong." If Roosevelt's instincts drove him to seek retrenchment, Stalin's urge was for expansion. "Stalin was after real estate: vassal states and spheres of influence to surround the U.S.S.R."

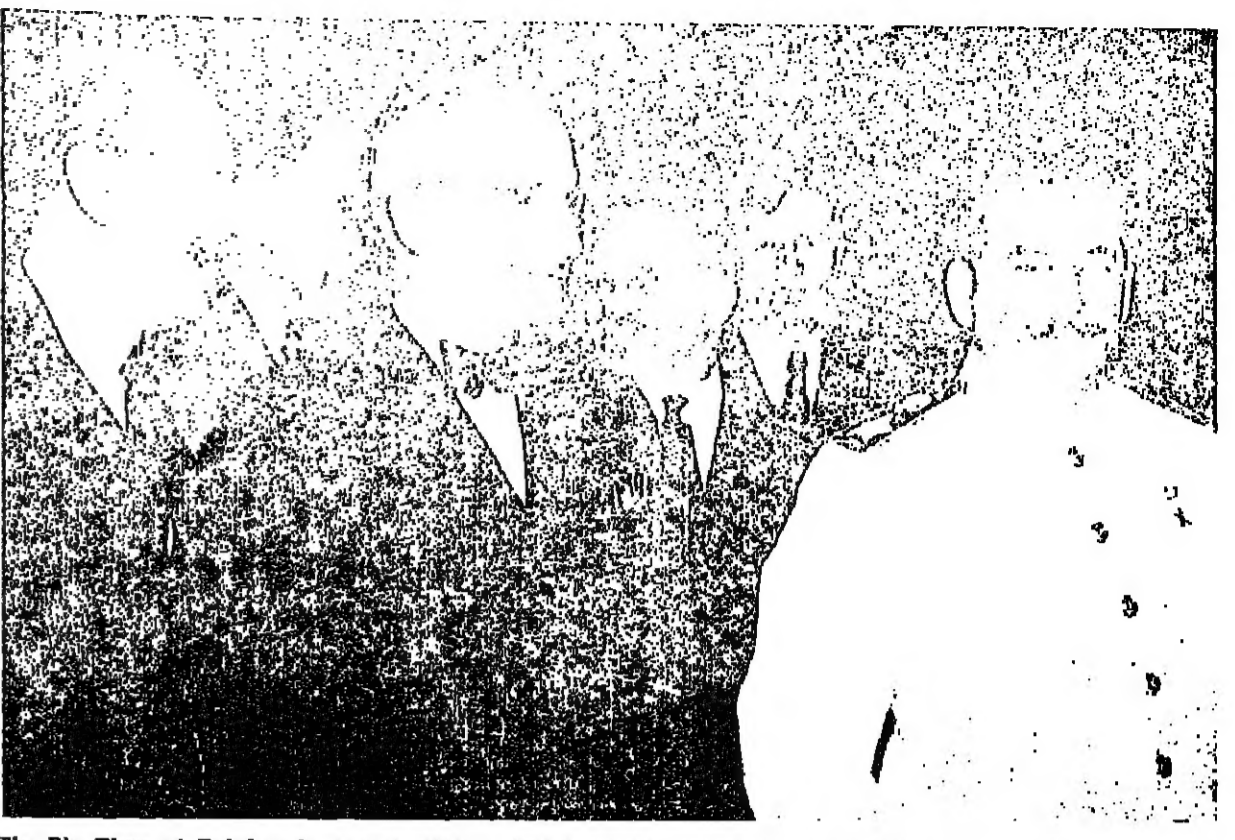
### Not revisionist

This is only one of a number of retrospective observations by Ulam, many of which are perceptive and trenchant. He is not a revisionist. He belongs neither to the Left nor to the Right. His appeal is for hard-bolled realism devoid of sentimentality. To preserve the peace, he says, the superpowers must put right their self-perceptions as well as their views of each other.

"There was little disposition between 1945 and 1956 toward a realistic picture of the Soviet Union, to see through the Soviet bluff to what should have been the obvious truth that Soviet vulnerability then made her a 'paper tiger' if there ever was one, instead of that ominous dragon ready to uncoil and seize Western Europe."

If sentimentality in politics is a sin, the American messianic impulse sweetened by a dose of self-righteousness is not less sinful in Ulam's eyes. Significantly, he entitles the concluding chapter of his book "The Immorality of Unrealism." The maxim is not new, of course. Realism is the idol of statesmen and scholars alike. No doubt it is easier to be realistic in retrospect. Ulam's prescription for the attainment of a realistic overview in the face of crisis is unclear, as it must be. If unmitigated realism were achievable at any given point in history, polemics would come to an end and the polemicians would wither away.

The book under review was written before the Nixon-Kissinger team embarked on the recent international ventures which have amazed the world. To most of us, the endeavour



The Big Three at Potsdam in August, 1945 — left to right: British Prime Minister Clement Attlee, unidentified, U.S. President Harry S. Truman, Soviet Foreign Minister Vyacheslav Molotov, unidentified, Soviet Premier Josef Stalin.

willing to sustain a commitment commensurate with America's capabilities.

The structural revolution described above did not directly depend on the advent of the nuclear age. Bipolarity had come into being before Soviet Russia acquired her first atomic device in 1949. Once acquired by both sides, the nuclear weapons reinforced bipolarity.

### Inevitable

Thus, after World War II, totalitarianism and political pluralism faced each other uncompromisingly. Yet, it is not likely that structural bipolarity based on might depended greatly on the ideological schisms. Bipolarity would have come upon us and would have remained even if Kerensky rather than Stalin had become overlord of Russia. The redistribution of power in the world after 1945 was such as to compel Russia to assume the role which circumstances had created for her. Differences in nuance and style notwithstanding, anybody in Stalin's place would have behaved much as he did.

The above analysis is my own. It is a deductive view which follows the macro-analytic approach, rooted in the objective grounds of the particular circumstances which revealed themselves when the war ended. The subjective factors are not accounted for; the will of statesmen and their deeds are all but disregarded.

There is, of course, another approach to a political analysis of the world after 1945. This is the inductive method, which depends on micro-politics.

The book under review is such an inductive analysis. Professor Ulam is a prolific writer and his erudition is fully reflected in his very readable book. He starts from the earlier days of Stalin, Roosevelt and Truman, and brings us to the present.

### Roosevelt's last days

Ulam's view of Roosevelt's last days is original and fascinating. He asks why it was that, despite her power preponderance, the U.S. was not able to remake the world after its own image and interests. Unlike other contemporary American historians, he is not inclined to accept any simple answers. In his view, Roosevelt's inadequacies were based neither on his weakened will nor on his political naivete. Roosevelt, he believes, was not so brought about a workable accommodation with the Soviet Union, not because he was taken in by Stalin, but largely because of his deep fear that the American people were bound to revert to their traditional isolationism and would therefore not be

China into the world system in order to foster the involvement of the theatre of war. The U.S. air visit to Peking enhanced his posture at the recent Moscow summit.

"The two scorpions in a bottle" metaphor of the 1950s and 1960s has now been significantly modified. Since the world (the bottle) was all too small, and the superpowers (the scorpions) were all too big, the U.S. and Russia were bound to remain embottled while safeguarding themselves physically by a self-imposed paralysis.

The superpowers have now learned to talk to each other — or so it appears. They are doing so while

American soldiers continue to fight Communism in Vietnam, and while American mines have been sown throughout the Tonkin Gulf in order to keep Soviet ships away from the theatre of war. The U.S. air visit to Peking enhanced his posture at the recent Moscow summit.

Is it realism or fantasy to contemplate a world in which the scorpions have started to embrace while the battle is on?

Dr. Oren is Senior Lecturer in International Relations at the Hebrew University.

## Tel Aviv arts grants

SEVENTEEN writers have been awarded grants for 1972 totalling IL61,000 from the Tel Aviv Literary and Art Foundation. They are:

- Zvi Arad, Mordechai Avi-Shaul, Yitzhak Bacon, Nurit Baratzky, Yo-sef Ben-Gal, K.A. Bertini, Immanuel Bin-Gorion, Ladvoslav Grosman, Yehiel Hoffer, Gavriel Moked, B. Mordechai, Yisrael Pinkas, Moshe Shamir, Shoshanna Sherris, Ofra Shumit (Perimutter), Ida Tsurit-Megged, and Ittamar Yaaz-Keat.

These were chosen from more than 100 applicants for this year's grants. In 1970, 15 out of 94 were chosen, and last year 15 out of 94.

AN EXHIBITION OF RECENT BRITISH BOOKS ON ENGLISH LANGUAGE AND LITERATURE SELECTED FOR USE IN SCHOOLS AND UNIVERSITIES WILL BE DISPLAYED AT THE BRITISH COUNCIL, 140 Bevoise Hayarion, Tel Aviv. From July 17 to 28, 1972. Monday-Friday: 9 a.m.-2 p.m. A cordial invitation is extended to all teachers and students of English.

THE ISRAEL ACADEMY OF SCIENCES AND HUMANITIES. THE PURINES THEORY AND EXPERIMENT. Fourth volume in the series of THE JERUSALEM SYMPOSIA ON QUANTUM CHEMISTRY AND BIOCHEMISTRY. Proceedings of an international symposium held in Jerusalem, April 4-8, 1971. 614 pages. P.O.B. 4040, Jerusalem. Distributed abroad by Academic Press, 111 Fifth Avenue, New York, N.Y. 10003.

# THE WAY TO LOVE

### LOVE AND HATE:

On the Natural History of Basic Behaviour Patterns by Irenaeus Eibl-Eibesfeldt. Translated from the German by Geoffrey Strachan. Illustrated by Herman Kacher with photographs by the author. London, Methuen, 283 pp. £2.50. With bibliography, index of names and subject index.

Reviewed by  
David Ryback

Altruistic behaviour, then, stems from the childhood experiences deriving from parental care. The loving affection bestowed by the parent results in a love bond which becomes the prototype for subsequent adult-adult love bonds. Familial bonds can then be extended to tribal and larger social groups. The recognition that others are similar to the original beloved prototype counteracts the aggressive drive.

### Victim as symbol

However, in warfare or political terrorism, the objects of aggression are often seen as distorted stereotypes or as an anonymous entity with which there is no personal identification and thus no possible extension of the prototypical love bond which counteracts aggression.

Hence, in incidents of aggressive atrocities the aggressors identify very little if at all with their victims — that is, they see them not as individual human beings but as symbolic representatives of something hated.

Since sexuality is not the progenitor of love, only two factors can account for it. The first, parental care, has already been discussed. The second is the role of the yolk-membrane of the species as a provider of the feeling of security from danger. The clearest images of this are the large shoals of fish that divers often see, or the emperor penguins of the Antarctic who survive the severe winter storms by huddling close together to reduce their heat loss.

Man has for the most part, conquered the natural elements and the beasts that once preyed upon him. And Man is now his own greatest potential enemy. But Prof. Eibl-Eibesfeldt is optimistic about "growing human consciousness" to put a taboo on aggression. He con-

AVAILABLE IN ALL BOOKSTORES. SOULS ON FIRE: Legends of the Hasidim by ELLI WIESELE. (Published by Weidenfeld & Nicolson).



# NIGHT OF LAMENTATION



"Turn us unto Thee, O Lord and we shall be turned." Yemenite Jews pray at the Western Wall with confidence in Jeremiah's prophecy: "Thou canst not have utterly rejected us."



"Let the twilight of that day be dark; let it look for light but have none." Light synagogues are dimmed for the Tisha Be'Av evening service, the prayer book illumined by candles.



One may not study the Tora on Tisha Be'Av, for "Tora is light." The exceptions are the books of Lamentations, Job and Jeremiah.

Text David Gross

Pictures Micha Bar-Am

MORE than 150,000 Jews of Spain were banished from that kingdom on the Ninth day of the Hebrew month of Av, in the year 1492. On that same day in our times, in the year 1947, the Jewish "illegal immigrants" boat Exodus disgorged its human load on to the bloodied soil of Europe, having been driven back from this country by the British. In the year 136 on the Ninth of Av, the plough was drawn across Mt. Moriah in Jerusalem, site of the two Temples which had been destroyed 66 and 722 years previously on the tenth of Av, and the beautiful capital of Israel was renamed Aelia Capitolina and shut "for ever" to Jews.

It was on the Ninth of Av 135 that Betar fell, marking the end of the Jewish revolt against the mighty Roman empire. It was this cataclysmic event that determined the place of the Ninth of Av in the Jewish calendar and turned the day of mourning

from solely a religious one, for the loss of both Temples, to a national day of grief for loss of freedom and sovereignty.

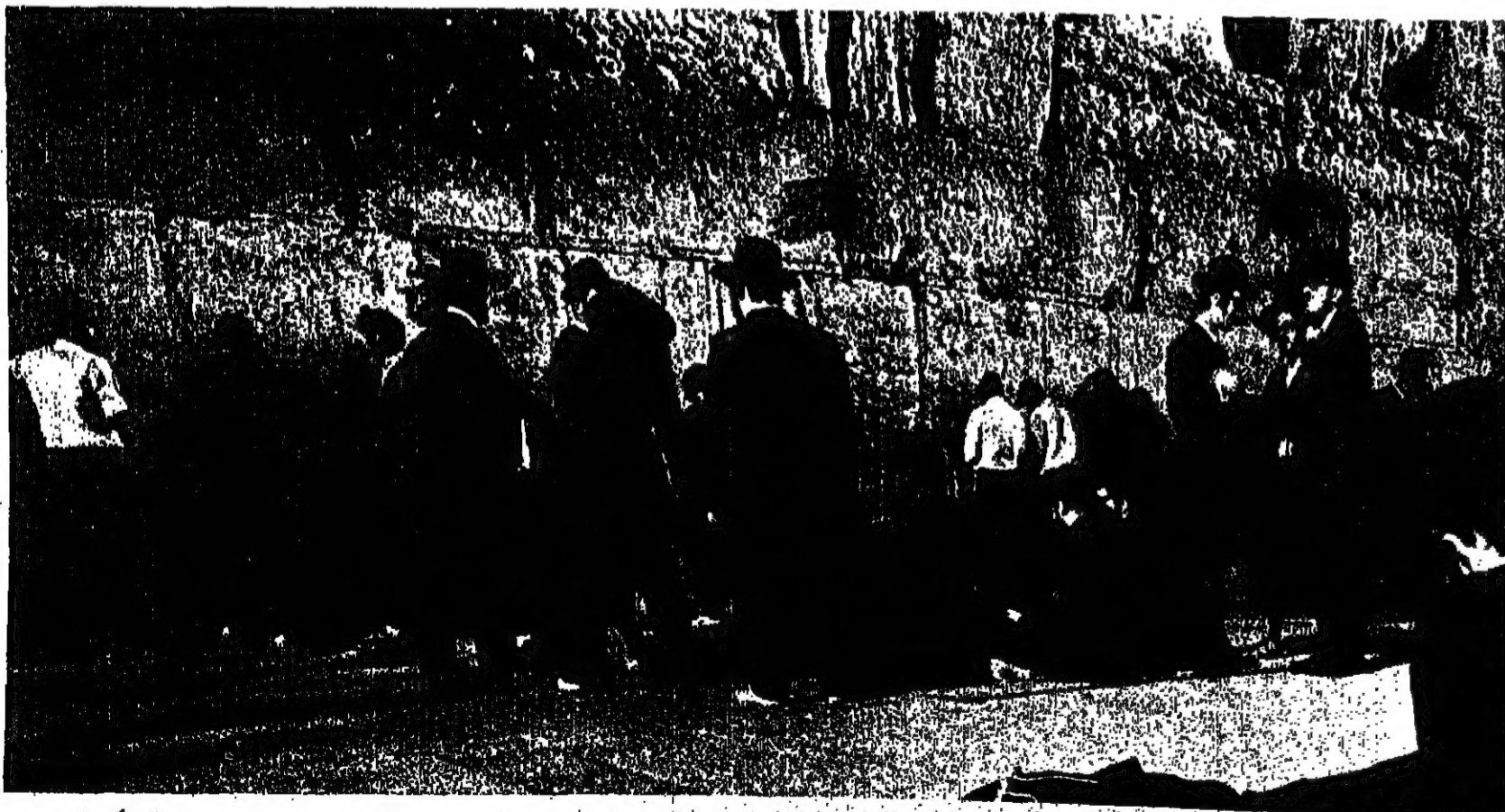
Now that freedom and sovereignty have been restored in our generation, and the site of the Temple regained five years ago, some have suggested implementing, as did Shabbat Zvi, the prophecy of Zechariah, to turn Tisha Be'Av from a fast day to a festival. Rashi explains that this will happen with the cessation of the persecution of Jews on account of their religion.

In Jerusalem there has been a change since 1967, with the reunification of the city and the clearance of the recently-built slums from in front of the Western Wall. The national observance of the day is again closely interwoven with the religious and on the night of Tisha Be'Av thousands upon thousands of Jews assemble in front of the sole standing relic of the Temple compound, not only to pray, but to demon-

strate kinship not only with the generations of the Destruction and the Exile, Inquisition, pogrom and Holocaust, but also with their contemporaries in countries of oppression.

The Orthodox still observe the day as it has developed through the ages: a 25-hour absolute fast; mourning as for one's next-of-kin; no washing except for the fingers and to remove the sleep from one's eyes, abstinence from non-essential work. One sits low down and does not wear leather shoes (the pious sleep on the ground with a stone for a pillow); the synagogue finery is removed and the lighting dimmed. The liturgy includes the Book of Lamentations and medieval threnodes.

But the Messiah will be born on Tisha Be'Av, they say. So the women of some Oriental communities perfume themselves on the afternoon of the fast day in anticipatory celebration.



Throughout the generations — Jews have gathered at the Western Wall at Tisha Be'Av.

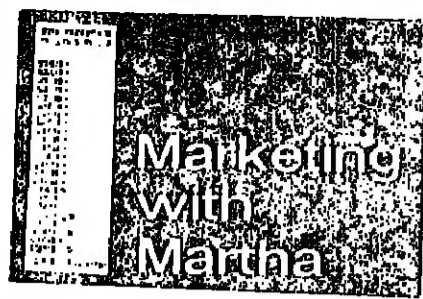


"The assembly of young people to read the book of Lamentations and the threnodes of Job." Yehuda Halvay and others.

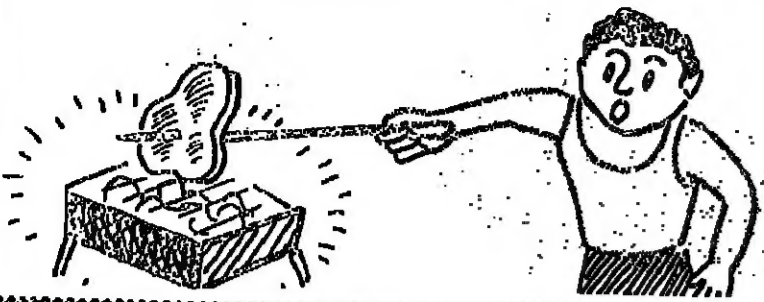


"Ah Lord God! Behold I cannot speak, for I am a child."

Handwritten text in Arabic script, possibly a signature or note.



Marketing with Marsha



6A 34

It all started when we decided to hold a steak barbecue on our roof terrace. Our latest household is a charcoal grill (IL30 in Jaffa) and its main asset is that my husband does the cooking on it.

I still do the marketing, however, and I broached the subject well in advance to my local inlet-supermarket, the Ben Hur at 108 Dizengoff in Tel Aviv. "What have you got for steak?" I asked Haim, one of the family members who run the business. I emphasized that I wanted to try out the type of steak before the party.

First he suggested "sinta," but when he came back from the refrigerator room, he said he had changed his mind and was giving me "entrecôte" — the continuation of the sinta. "We had a little argument about the thickness of the slices; I wanted nice thick steaks, and he implied I was being too generous. In the end, the portions were about 200 grams apiece; the steak cost IL17 a kilo.

The party was a success, but I was not much the wiser about steak buying. My mother-in-law took one look at the entrecôte and said it was the eye of the rib. It turned out she was right, but it took me some roundabout research to prove it.

I started off with the culinary Bible my own mother gave me when I married, the American "Joy of Cooking." That threw me off by telling me that entrecôte is the French equivalent of an American sirloin steak, which is cut from the short loin of the beef (in the hindquarter). However, this terminology apparently does not hold true in Israel, where the art of a butcher is complicated both by the diversity of kashrut. And as the Joy of Cooking itself states: "Meat cuts and their names vary not only from country to country but even from region to region in the United States."

Cuts of beef as they are known in the United States and other so-called "Anglo-Saxon" countries are found in Israel almost exclusively at non-kashrut butcher shops, and not always at these. In the Tel Aviv area, most of the diplomatic corps and other newcomers who do not demand kashrut find cuts of meat with which they are familiar at the non-kashrut Hecht butcher shop in Kfar Shmaryahu.

I visited Peter Hecht in his attractively-decorated shop in the Kfar Shmaryahu shopping centre. Although his origins are Czechoslovakian and he was trained in European-style, Mr. Hecht is thoroughly familiar with American cuts of meat and their various terminology. He says Mr. Hecht, is thinly-sliced eye of the rib, from imported frozen meat. Jewish dietary restrictions, it does which is considerably cheaper than not have to remove the fat, bone and

veins (except the latter for aesthetic purposes) from the hindquarters. From the hindparts come the American steaks such as T-bone and Porterhouse and sirloin. For his Anglo-Saxon customer, Mr. Hecht sells these cuts, bone and all, American-fashion. Prices average IL18 a kilo for these, and for entrecôte, which is rib-eye steak and somewhat fatter than the above-mentioned cuts.

Hecht also sells fillet steak, or tenderloin as it is also called. This is the tenderest, though not the most flavourful, portion of the beef because, as Mr. Hecht explains, "a 300 kilo animal may yield only four kilo of fillet." At his shop, it sells for IL28-IL30 a kilo.

**Lean unmarbled**  
Apart from the specific problems posed by kashrut, there are other differences between Israeli beef and what is familiar in the Anglo-Saxon countries. The practice here is to grow lean beef, whereas the choicest steaks worldwide come from beef which is marbled with fat. "Whenever I hear that a fat bull has been slaughtered, I run right out and buy it," says Mr. Hecht. Many of his customers, unlike most Israelis of European background, appreciate more mature beef.

Meat connoisseurs talk a lot about the proper "aging" of beef. This enhances tenderness and flavour. Mr. Hecht ages his meat for one to two weeks before he sells it. This means that the freshly-slaughtered beef is equivalent of an American sirloin steak, which is cut from the short loin of the beef (in the hindquarter). However, this terminology apparently does not hold true in Israel, where the art of a butcher is complicated both by the diversity of kashrut. And as the Joy of Cooking itself states: "Meat cuts and their names vary not only from country to country but even from region to region in the United States."

**Cuts of beef**  
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What the myriad of popular steaks bars sell inside a pitia as steak, says Mr. Hecht, is thinly-sliced eye of the rib, from imported frozen meat. Jewish dietary restrictions, it does which is considerably cheaper than not have to remove the fat, bone and

chemical tenderizer on the meat. He personally opposes this practice. Apart from steak, hamburger meat is another commodity which many American newcomers in Israel complain does not taste the same as "back home." Mr. Hecht does not keep any ready-ground meat on hand. He lets the customer choose the piece (Americans usually choose chuck) and then grinds it on the spot.

**AMONG** the large outlets of kashrut meat, the Supersol chain is particularly known for its quality. When the Beef and Mutton Marketing Board some years ago published a leaflet on different cuts of beef, the photographs were made at Supersol. It is about time for the pamphlet to be reissued; not even Supersol has copies anymore. The printed guide gives pictures of the various Israeli-style cuts of beef, with the names in Hebrew, English, Yiddish and French, as well as suggested usage.

I have often been on the customer's side of a Supersol meat counter; recently I was on the other side for the first time, together with Supersol Meat Manager Moshe Katz. Unlike the Consumer Cooperative supermarket chain (*tsavchut*) which have central meat-cut-

**Tenderized**  
Supersol sells a cubed steak, which is tenderized in a machine, at IL19.50 a kilo. This is cut from one of two sections — either topside (in Hebrew, *guz*); in the commonly-used Yiddish, *kotshke*) or thick flank (in Hebrew, *guz*; *harokets*; in Yiddish, *sheftal*). Both of these are from the rear portion of the hindquarters, after *sikur* of course, and they are entirely fatless. (The hindquarters of beef have very little fat, especially in the "young beef" grown in this country.) The same cuts, *kotshke* and *sheftal*, can be bought as un-cubed steaks too, at the same price, but then they tend to be tough.

**Wing rib**  
The tastiest kashrut steak, in my opinion, is the eye-of-rib steak, which comes from the forequarter portion known as wing-rib and fore-rib, on the Beef Board diagram. In Hebrew, it is *vevet* (*vevet* is the Hebrew term for a rib, and the common term in Israel is the French one, *entrecôte*). (The Yiddish is *ros*.) Because it is forequarter, there is no discernible evidence of *trebering*. The fat is left on the meat, and even the bone can be had with the rib sections, if one requests it specially, from Supersol. Supersol, for oven-roasting, and I get the choice portions — the "first ribs" (those closest to the sirloin section) — by asking for it to be brought out from the back-room.

At Supersol, the rib is generally sold together with its "tail" section, which is called plate in English, *kashit* in formal Hebrew, and *shpundra* in the common Yiddish. In fresh beef, rib with the sections have been cut away. This cutting up of the hindsections is what the non-kashrut-observers object to in kashrut beef; you cannot get the familiar American T-bone or Porterhouse steaks from *trebered* meat. The *sikur* process also results in about 40 per cent loss of weight, value, Mr. Katz says. What cuts of steak are available

In Israel from kashrut beef? The Beef Marketing Board's leaflet lists six cuts from which one can make "omnitia" — which is the correct Hebrew term for steak, although the common term is simply "steak." The choicest, and most expensive, is "fillet" — the same in every language. This is the snake-like strip of tender meat found in the foremost upper section of the hindquarters. Its small quantity dictates the high price. Supersol does not display the fillet on its meat counter, but sells it on demand. A minimum of half the entire fillet must be purchased at once — this means about half of a 900-gram fillet, at IL29 a kilo at recent prices.

The next choicest part of beef is called *sinta* or *rostbyl* in the Yiddish terminology which is standard with most Israeli butchers, including Supersol's. In proper Hebrew, this is *motin*; in English, it is sirloin, and in French, *contre-filet*, as it is the portion just opposite the true fillet. Personally, I find *sinta* a bit dry as steak, but people who like a very lean steak will like it. *Sinta* sells for IL21 at Supersol.

**Price shifts**  
All large Supersol, supermarkets (in Jerusalem, Haifa, Netanya, and throughout the Greater Tel Aviv area) have the same wide selection of meat. The prices I quoted were those which prevailed on the specific day I did my interview; they are subject to change with shifts in the wholesale prices of meat. Supersol's smaller "Supersette" stores — in Rishon leZion and the two stores "Miriam" and "Bekhol" — the Ramat Bahkol section of Jerusalem — have a more limited meat selection.

In the last fortnight almost a meat price war has broken out between Supersol and the Tzarobank — the Consumer Cooperatives supermarkets. Each has been offering specials for both the fresh and frozen meat.

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## New designer comes to town

By Catherine Rosenheimer

JACQUELINE Gal is a petite and pretty French-born fashion designer, now a Jerusalemite with a husband in the Foreign Office and two small children. She has trained as a designer in France, Switzerland and Australia, and returned a couple of years ago to Israel from Tokyo, where her husband had served.

"I have always liked working with local materials in each country where I have been," says Jacqueline, whose latest collection — almost entirely in Israel-made fabrics — is now on sale in the first-floor boutique of the Batsheva shop here, which will, from now onwards, stock her designs exclusively.

In Africa, Jacqueline designed collections in local African fabrics "mainly as a hobby, for fun — the venture also served to create good relations between the Israelis and the 'Togolose'."

Back in Israel, she set to work again in earnest, selling until recently through the boutique in the Casarea Hotel. Jacqueline's clothes smacking a definite personality with tremendously meticulous workmanship and very professional finish.



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## Furnishing boutiques

Jerusalem Post Reporter

NEW furnishing boutiques seem to be springing up like mushrooms all over Tel Aviv just now; the third one to come to our attention in the past fortnight is the "Golden Paperhouse."

Situated opposite the Paperhouse shop in Dizengoff Passage — of which it is an offshoot, it stocks a wide variety of household and furnishing accessories — all imported, mainly from Formosa, the Philippines and Japan and with some lines from Sweden, Denmark, Belgium and Holland too.

Considering that everything on sale is made abroad, and hearing in mind that here in Israel you can expect to pay a fair amount for anything which is imported and slightly out of the ordinary, prices are fairly reasonable. At the same time the range offered is attractive enough to tempt one into treating oneself to a not-altogether-necessary purchase for the home.

A few examples:  
• Brightly coloured unbreakable storage jars from Belgium, to cheer up a kitchen colour scheme and store condiments, or to use on a dressing table or in the bathroom, for cosmetics, cotton wool, etc. priced from IL5 to IL21, according to size.  
• "Busy Bird" mobiles from Denmark which come in gay colours, hung from the ceiling on a long coiled spring. They dance up and down and children love them. They cost from IL5.50 to IL19.95, in three different sizes.  
• Mini charcoal barbecues from Japan in black cast iron, at IL69.  
• Attractive circular place mats from the Philippines in various colours and sizes, from coasters to serving mats, from IL1 to IL9.50 each.

Formosan fondue sets, comparatively inexpensive at IL60.  
• A wide selection of the popular Japanese paper lanterns in various shapes and colours — including the traditional white. Priced from IL24 to IL79, they are still amongst the cheapest type of lampshades to be found on the market and wear well.

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# AMIDAR'S COMMUNITY WORK SECTION

Amateur theatricals...

**TEL AVIV.** — IF Amidar plants trees in the neighbourhood, the children uproot them. If money is invested in repairs, the residents renew the damage in a week...

Amidar — which recently has been criticized for everything from bribery scandals to "administrative irregularities" and unpopular policies — is on the firing line in yet another area. When repairs are not made on property owned or maintained by this public company, there is a general outcry. But when things are kept in good order, the residents of some Amidar developments do not know how to take advantage of the improvement.

Yaacov Levinson — a third generation sabra who was originally a high-school music teacher and principal — heads Amidar's Community Work Section. This unit tries to help residents learn to live better and to help themselves improve their lot. The question of appreciating housing improvements is only one aspect of the problem. "When we go into a neighbourhood, we have to work on the problems which concern the residents, not on what bothers Amidar. Amidar might want to organize the residents to take better care of the property or to accept and appreciate improvements. But the whole programme won't work unless we organize the residents around the problems which bother them."

**Safer crossings**  
In one neighbourhood, bordering on a main highway, residents were upset about street accidents in which school-bound children were involved. The Amidar community worker helped them organize to bring their complaint before the Municipality, Transport Ministry and others. Safer crossing arrangements were arranged. Once that problem was solved, residents were willing to listen when the worker suggested they organize committees to take care of cleaning halls, courtyard, etc. "We don't solve any problems for them. We help them organize to get action."  
Though Amidar residents include both new immigrants and immigrants of 15 or 20 years ago, the

section's limited resources (44 workers) have usually been used to help earlier immigrants "who are the ones with the most problems." However, there are cases where new immigrants, from both East and West, have benefited. In certain neighbourhoods.

### Work together

"As for the veteran settlers' resentment against immigrants who have smaller families and bigger apartments, we can't really solve the problem. But when American and British newcomers work together with veteran settlers from Eastern backgrounds on the same committees, there is less antagonism." When there are opportunities to move veteran settlers into larger apartments or to find housing for young couples the committees are active partners in determining priorities: which residents should be moved first.

Mr. Levinson's personal view is that if the proportion of housing offered veteran settlers were raised from the current 12 per cent to 20 per cent, the housing problem could be solved in five years. "I think, though, that the population growth is greater than the statisticians say."

One community work experience with Eastern European (mostly Russian) immigrants began when Amidar learned that a group of 80 immigrant families intended to leave. Mr. Levinson himself, with a worker from the particular area, went to visit these families. "They all told us their stories. They had no complaints about their flats; in Russia, they said, they didn't have flats like these. They had jobs, though not always at the level at which they had worked there. But that was not their complaint. "What bothered them was the lack of social life. One man said he came home every night and found his wife crying. She sat in the house alone all day with no one to talk to."  
Though the Russian immigrants were a social community among themselves, there was no communal life among them. "Maybe they hadn't gotten over the mutual suspicion so widespread in totalitarian societies." The immigrants, Mr.

Levinson added, were pleased that "representatives of officialdom" had come to see them after working hours. They gratefully accepted the suggestion that a community worker visit them twice a week. The worker helped them organize to solve real problems and provide social life as well.

Another "emergency" job handed to the community workers was the minor crisis in one rather undeveloped community during the Six Day War. "All the husbands were off in the army and the women were panic-stricken. Since most of them didn't know Hebrew, they watched Syrian and Egyptian television — and I don't have to tell you what they saw. "The community worker quickly gathered the women — along with the local rabbi, school principal and storekeepers — and managed to calm them down, and get life as nearly normal as possible."

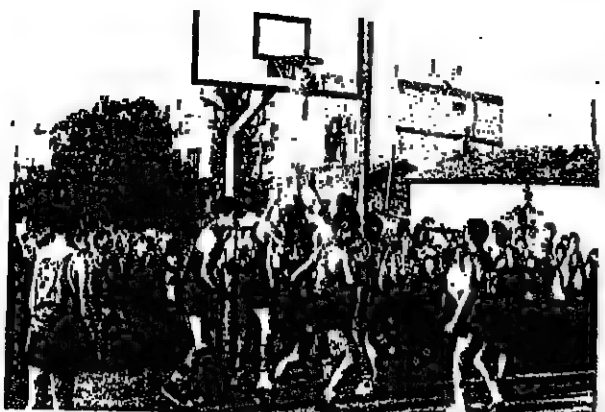
### Less dramatic

In the average neighbourhood, however, the community worker's task is more routine and less dramatic. His first step is to win the resident's confidence. Western residents' confidence. Western residents' confidence. By organizing youth clubs they eventually get parents to attend club plays or exhibits. Once the worker wins over the adults, he starts forming small work groups.

"There are two ways to organize residents. You can hold elections and form a committee from above." But that doesn't work in this case because the committee, even if successful, doesn't have direct ties to the rest of the residents. Over the years (the community work programme is 14 years old) we have learned the most successful way is to organize from below. "We form small groups; one to keep the courtyard clean, one to work on solving some problem with the municipality, etc. Each group then sends representatives to the Neighbourhood Committee. Because each committee reports back to his own group on what the committee is doing, there is continuous and direct communication."  
One problem is that many try to take advantage of committee activity for personal gain: a job running the neighbourhood's new club, a position in the municipality, etc. "We of course have no objection to committee members also being public figures. But we don't want to lend our hands to efforts to use the committee for personal gain."

### One woman

On the other hand, he cited one committee chaired by an illiterate woman who gives not only a good deal of time but also her own money toward committee activities. "Because of limited manpower, community work has thus far come to only those (60) Amidar developments which need it most, as measured by economic and social factors; Amidar's long-term programmes, etc."  
"But I think community work could help any neighbourhood. Tel Aviv could really use it; look at the mess on the streets and in public places. But that isn't our job, of course. Amidar can work only in areas we own, and in areas assigned to us by the Ministry of Housing."  
About 85 per cent of the community workers have academic degrees in social work and the rest



Basketball (above) and group Bas-Mitavos (below) are among the activities organized by Amidar's community work section.



By Lea Levavi Jerusalem Post Reporter

have been trained on the job. Though it sounds impressive, Amidar's community work programme is often criticized. "The workers really don't care," one social worker told me. "Whenever I go to see the Amidar worker in our area, she's always in a meeting instead of out in the neighbourhood with the residents." At various social workers' gatherings, I have overheard whispered accusa-

tions against the Amidar community workers and charges of "in-difference" and "insufficient effort." "There are a lot of people who wish we didn't exist," Mr. Levinson replied. "We help residents make noise and those at whom the noise is aimed don't like it. Though Amidar's top management gives us complete backing, there are petty officials in the company who find us a nuisance."

# Night-time glamour at Italian shows

By Brenda W. Rotzoll UPI Fashion Reporter

GLAMOUR is not dead. Renato Balestra decreed its rebirth in Italian fashion earlier in an ice white and cloud crystal gray collection that had his audience cheering.

The one-time architecture student offered a choice of glittering glamour or understated glamour. The glitter came in white satin or queen gowns of the low-necked cut made famous by actress Jean Harlow. The understatement was in gowns of gray flannel, worn with gray pearls and gray fox-trimmed coats.

For casual elegance by day, he offered skinny skirts or wide trousers in double-faced wool, topped by gray or all-white sweaters in zig-zag patterns and 7/8ths length matching coats.

Shoes were streamlined Oxfords with three-inch (8 cms.) heels of mother of pearl in the colour of the garment — white, gray, rust or teal blue.

The stinky, white-satin gowns came with pleats outlined in bugle beads, were topped by white fox cape, or by floor-length stoles edged in marabou. Evening gowns had matching skullcap hats of satin or crepe, and models carried

foot-long (30 cms.) mother of pearl cigarette holders.

Pant suits with 7/8ths coats instead of jackets came with textured sweaters by day, satin or chiffon blouses by night. All evening outfits were accompanied by 10 or 12 ropes of pearls wrapped loosely about the neck.

Much applause went to a pair of evening gowns in soft gray flannel, sleeveless, with flared skirt. Each had a knee-length flannel coat to match, collared and cuffed in gray fox. Coats were self-sashed. Shallow or deep necklines were filled in with pearls.

Another glamour item was a gray satin gown, the skirt caught up to mid-thigh over the left leg. One side of the criss-cross v-necked bodice was satin, the other a seductive chiffon, half see-through, half covered with stripes of gray bugle beading.

Balestra usually remains behind the scenes after his collections, but buyers and reporters refused to leave until he took a bow. Few of them knew he designed most of the gowns while bedridden for two months with hepatitis.

KNITS were Eiki of Milan's favourite, with sweaters growing into full-skirted evening gowns for

apros sport. One black and white polka dot sweater gown featured a giant snowman covering the skirt.

Daytime suits and dresses were in the favoured new slim line, in solids or muted plaids. An almost sheath-like wool dress had a fuller matching 7/8ths coat. Coats cut like artists' smocks also topped matching trousers for daytime wear.

For anyone living south of the Arctic circle, the suits were real money-savers. They came in fleeces and boucles of so heavy a wool that no overcoat would be needed with them.

Hems came at least an inch (2 1/2 cm.) below the knee. Collars had very deep points exaggerating those on a man's shirt. Long sleeves had deep fake cuffs in contrast colour. Jackets and skirts were hemmed with more of the same contrast colour in the same fabric.

In coats, the colours were inset differently, but always sharply belted in at the waist with a belt of the same colour as the major portion of the garment. A cranberry wool fleece coat might have collar, cuffs and a broad centre stripe of light blue. Tweedy green suits with

A-line skirts were banded in plain chartreuse.

Some of her evening gowns were more of the same line, this time in crepe or lined organza, and looked like old-fashioned English dressing downs, long, straight and with a band of colour up the front to a high collar.

The best-received gowns were sheer brocades, rainbow-coloured and glittering with gold, cut with flowing skirts, blouse tops and matching soft bows at the neck.

Daytime shoes were the clumpy "health" variety, Oxfords with very thick soles and fat, two-inch-high stacked leather heels.

The models sported complicated hairstyles, rather like a pony tail caught up into a combined French twist-chignon, with an added little braid of fake hair worked into the twist.



## Volunteers at a horse farm

VOLUNTEERS it says in the paper, are wanted at a horse farm. As it is unlikely that my daughter will volunteer to do anything at all I hasten to offer her services as a stablemaid. Earnestly I assure the boss at the riding school, Shmuel Bacal, that she is perfectly competent to carry round bins of hay, brush manes and tails and clean out stalls. The memory of her having swept and mopped out her own room is perfectly clear, though it was some time ago. She is just lacking in practice and that can easily be remedied on the spot.

Mr. Bacal is understandably dubious about employing Hannah although — or maybe because — he knows her well even, or especially, in conjunction with her friend Gillian though she is quite old, almost thirteen. He is afraid they will get bitten or trod on or rolled on and he will then be castigated for unkindness to children. (In England his critics would protest his exposing the animals to the children) but finally consents to give them a trial. Gillian, who would go to any lengths to be in the company of anything equine, is delighted. Hannah, though fond of horses and their kin is uneasy especially with my enthusiasm for the holiday job I have found for her. Her keenness is further dimmed when it transpires that to be of any use at their place of work they have to set off on their bicycles at 6.30 a.m. and apart from a lunch break, not home till six in the evening.

**Bed at seven**  
Even this would be acceptable but for my unreasonable insistence on both of them supporting this strenuous regime by going to bed at seven after washing off some of the reek they bring in with them. To arise and retire earlier on holidays than in term is, she feels, a perversion of the natural order of things and should be looked upon with abhorrence.

Fascinated by the paddock I am charmed by the sight of the two of them panting under the weight of an enormous saddle, big enough to accommodate a fully armoured Crusader, which they presently proceed to heave onto an immense Percheron. As this beast has no interest in being burdened it refuses to keep still and as they are not tall enough to drop it on from above they somehow manage to slide it over the tremendous rump. Then one of them hangs round its neck pleading and cajoling while the other fiddles about under it with various straps and belts.

Horse ignores them both and ambles about cropping the grass verges of the field. They run after it, round it and under it, but as the saddle is jammed onto its gigantic hips — if that's what they are called — instead of enclosing its back and belly like an orthopaedic corset, they are entirely unsuccessful.

They do better staggering around with great palls of water and dollops of straw and oats, a good deal of which clings to their sweaty skins and bespattered clothes. They are called upon to clean out the shoes of several anything equine, and this they do with evident enjoyment. A long wire instrument is used while the horses stand on their three other legs and snuff at whatever portion of the girls is within reach.

Their own shoes are in quite a deplorable condition but there is so little hope of them demeaning themselves to get those clean that I wouldn't even mention it. They eventually reach the stage of mounting smaller children and bossily telling them how to hold the reins and where to put their feet and now refer to themselves as riding instructors. At the end of the week, Mr. Bacal is kind enough to say they have not been so bad as he had expected and they collect their £11 per day wages — no overtime or holiday pay — with considerable pride. Hannah intends to blow hers on riotous living, but Gillian, a city child, is saving hers for her next visit to the country so she can spend it on horseriding.



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# PROUD FIXER

By Diana Lerner  
Special to The Jerusalem Post

TEL AVIV — The hand is quicker than the eye and very mysterious if the hands are those of miracle mender Eliezer Baniel. A handsome, thick-set man with a pair of needles and a philosophy, the tailor's skill lies in repairing everything from a gash in a pair of trousers, a cigarette burn in a fancy tablecloth, to a hole in a batiste wedding gown, so that the naked eye cannot detect it. How does he do it? Eliezer holds up a set of very fine needles and his ten fingers — with these. Also, he adds, patience, love of challenge and the satisfaction of his work.

Eliezer sits on a wooden stool in the doorway of a courtyard on Rehov Sheinkin doing his work. Inside his tiny shop are piles of material in the process of repair: jackets, trousers, awenters, shirts, dresses, evening gowns, tablecloths, draperies, even a carpet. The articles vary from the most expensive to the cheapest. Nothing is so much of a rag that it is not worth bothering to fix, providing the client wants it done, reasons Eliezer. And with clothes so expensive today, why shouldn't he?

Born in Alexandria, Eliezer came to Israel with his wife and four children in 1957. At first they lived in a small flat in Jaffa; now they have a comfortable three-room apartment in Bat Yam — the product of his work, says Eliezer proudly.

It took many years to learn the trade. He began studying at the age of 12, when he left school to become a tailor's apprentice so that he could help support the family. It's not something you can learn quickly, Eliezer reminisces. I was told if you want to learn, bring a chair with paste and just sit. After that it took years to perfect his skill. Now, no matter what kind of material or what sort of damage, Eliezer guarantees he can fix it. Factories and other tailors send difficult repair jobs to him. Insurance companies take Eliezer's word for it when he says something is beyond repair. Most often they call on him to restore damages.

Repairs cost anywhere from IL5 to IL30, depending on the work involved. A tiny hole on a fine material may often take hours longer than a large hole in something else. "I feel sorry when a mother brings her son's trousers to fix several times, each time the tear is in the same place. But, I feel sorry for one who will throw out a good pair rather than invest in fixing it," says Eliezer.

It is a simple, inexpensive article of clothing, but the owner is attached to it, or he may not want the bother of shopping for something else that may not fit as well. Or, simply it's cheaper to have Eliezer fix it than to buy a new article; any

reason will do, Eliezer agrees. Each material has to be dealt with in its own special way. Today's synthetics are not pleasant to work with, but Eliezer has overcome this difficulty, too. He says: not the material is master over me, but I over it, pointing to invisible patches he has made. They are not easily discernible. Occasionally they can be detected on the reverse side or by feeling the surface of the material; also by looking very, very closely. It's a great satisfaction when the customers are pleased, he beams. His only regret is that he cannot pass his skill on to any of his children. They simply are not interested, he shakes his head sadly.



Eliezer Baniel at work with his needle. (Susskind photo)

# University women celebrate

By a Special Correspondent  
THE Israel Association of University Women which was founded in 1932 as the Palestine Association of University Women, celebrated its 40th Anniversary last week at a reception given at Beit Hanassi by President and Mrs. Zalman Shazar. Mrs. Shazar was made an honorary member of the Association, during the celebration. The gathering, in which 200 members from all over Israel took part, was presided over by the Chairman, Mrs. Miriam Eshkol. Mrs. Shazar presented Eliezer Baniel with the Association for Outstanding Results in their Hebrew studies. Rosy Benjamin from India, Lilit Zdanako and Lubna Margolis from the Soviet Union and Hanna Shor from Rumania, were this year's winners.

Dr. Hanna Gelber reported on the 32 immigrants from 13 countries and 15 absorption centres who have received the Prize in the 10 years since this award was established. In congratulating the recipients, President Shazar wished them every success, while Mrs. Shazar recalled her own 60 years of activity. In reply the 4 recipients of this year's award described, in their newly acquired Hebrew, the emotions they felt making their first steps in the Homeland. Dr. Ann Hyman, one of the founding members, gave an account of the beginnings of the Association. Following the reception there was a tour of the new Jerusalem Theatre during which Mrs. Shoshana Halevi gave a talk on "Theatre in Jerusalem 100 years ago."

# AND MUSICIANS • BY YOHANAN BOEHM • MUSIC AND MUSICIANS BY YOHANAN BOEHM • MUS

# Listening to music with but one ear

How can a man keep his sanity in this world?

I CAN sympathize with Bobby Flasher! How often have we been disturbed by crawling photographers and clicking flash-lights! In the — admittedly rare — occasion when concerts were televised and the cameras moved up and down the aisles and on the platform, could we concentrate and listen to the music? If somebody gets up in the middle of the concert and walks out, do not all eyes follow him (actually, it's usually her)? Or if some late-comer — the blight of Jerusalem's Eliezer Ha'ocma — walks around at leisure and searches for his place, usually in the centre of the back balcony, behind the orchestra, do not close to 3,000 pairs of eyes register every undulating movement of his head and forget about the music? How can somebody play a highly absorbing game like chess — and for the world championship at that — with whirring cameras and hot lights on the go and using him only as an object, destroying the privacy and isolation essential for chess?

Obviously, when listening at home to records, one walks around, has a drink or exchanges a few words, and the enjoyment is none the less rewarding for that; but in a public place, noises and distractions have a tendency to accumulate and get out of control. With all the sneezing, coughing and fidgeting (during slow movements), whispering ob-

servations to a neighbour, turning the pages of the programme booklet to look over the advertisements, seats creaking... there is no end to it! In Jerusalem, at the Y.M.C.A. Auditorium, the honking of taxis, the droning of heavy Leyland motors, the whistling of passers-by intrude into the hall; at the Wise Auditorium, the telephone rings outside at the most impossible times or else the electrician feels impelled to cross the hall to and from his cabin several times during a performance. At the Jerusalem Khan, the ushers let anybody into the hall at any time, show them to their seats, walk around, open and close the entrance door, and talk among themselves quite undisturbed by the artistic offerings from the stage. And, of course, in soft passages one can always hear the "music" from the discotheque filtering in. The Jerusalem Theatre is, perhaps, too new to have developed its indigenous brand of distraction. At Beit Ha'am, it is the air conditioning which makes so much noise that it has to be switched off during performances of the not too noisy kind. At Eln Karem, at the Targ Music Centre, it used to be the church bells striking every quarter of an hour. This has stopped for some reason, and now one hears the melodious braying of an ass, or more often the dogs in the neighbourhood in ferocious conversation. How can a man keep his sanity in such a world?

Every bus, every taxi, every cafe, many shops, have music piped all over the place. There's only one restaurant I know in Jerusalem which keeps the background music really to the background, but then it's so soft that one hardly hears it — so why have it at all?

Read Leonard Bernstein's "The Music Muse" (in his book "The Infinite Variety of Music," New American Library, 1970): "I didn't say we listen too much; I said we hear too much." And he elaborates: "That's what we've got too much of the eternal radio playing us from coast to coast, in his cars and elevators and restaurants and barber shops and all sides, music we can't listen to, only hear. It becomes a national addiction; and music therefore becomes too undifferentiated. We reach a saturation point; our concentration is diminished, our ears are too tired for real listening."

And there is an interesting article in the October 1971 issue of "Stereo Review" by Paul Kresh, which starts off by quoting from Edward Bellamy's Utopian novel "Looking Backward," written nearly a century ago: "If we could have designed an arrangement for providing everybody with music in their homes, perfect in quality, unlimited in quantity, suited to every mood, and beginning and ceasing at will, we should have considered the limit of human felicity already attained." Much he knew about this blessing! The operative phrase is, of course, "beginning and ceasing at will"...

We recently had a congress on ecology here, but the question of preserving our hearing and our receptivity to music did not come up at all, as far as I know. Yehudi Menuhin once raised his voice at a UNESCO conference to assert "the rights of man to the freedom of his ears" (This column 28.11.1969), but nothing came of it. So, apparently, we are condemned to suffer, not in silence, but in noise...



From the I.P.O. production of "Samson and Delilah" at Caesarea. (Isaac Freidin)

THE London Promenade Concerts, running from July 21 to September 18, proclaimed as "The World's Biggest in Music," Forty-four conductors, 19 orchestras, 194 singers and instrumentalists will appear this year at the Royal Albert Hall, at the 7,000-seat Roundhouse in Camden Town and at Westminster Cathedral. Fifty-seven concerts are scheduled, and the worldwide radio and television audience is estimated at 100 million. Apparently, the piece *de resistance* will be Verdi's overture to "La forza del destino" was witness to Ronlikis' responsible work, as precision and balance were both well worked out. The sound was anemic and did not do justice to the youngsters' playing (I subsequently checked with the sound-track accompanying the 'ice-skating, in the same programme which was clear and full), but the cameras cut from group to group in conformity with the prominence of its musical contribution and always did the right thing at the right time. We need more programmes like this.



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100 gr. bakala • 50 gr. chopped black olives • 3 spoons mayonnaise • one spoon lemon juice • 5 spoons ketchup • 2 spoons horse radish • 3 spoons chopped parsley • one sliced lemon.

**PREPARATION:**  
Boil the fish in a little water, salt and lemon juice. Strain, remove the bones and flake the fish, mix the mayonnaise, lemon juice, ketchup and horse radish. Mix in a cup or bowl a layer of olives and fish, pour mayonnaise on it and garnish with parsley and lemon slices. Serve cold.

For additional recipes apply to P.O.B. 7811, Hakiryva, Tel Aviv.

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# RADIO FOR MUSIC LOVERS

We apologise for publishing a wrong week's programme in our last week's column.

**TODAY: 08:10:** Halleluiah, Rossi, do in Yere, Halleluiah, Joaquin, Dvorak, 09:30 Halleluiah; 8 Marches, Schubert; 8 Marches, Chopin; Scrophane Quartet, Liszt; 10:00: Bach: Trio Sonata; Fantasy & Fugue in A; Mozart: Sonata, K. 545; 11:00: Bach: Suite, op. 81; Paganini: Violin Concerto No. 3; 11:30: Verdi: Requiem; Beethoven: William Tell Overture; 12:00: Vaughan Williams: English Folk Song Suite; De Falla: "The Three-Cornered Hat"; 11:55: "Sounds from the Remote Past."

**WEDNESDAY: 08:10:** C.F.E. Bach: Symphonies; 8:30: Paganini: Violin Concerto; 9:00: Verdi: Requiem; 9:30: Paganini: Violin Concerto; 10:00: Verdi: Requiem; 10:30: Paganini: Violin Concerto; 11:00: Verdi: Requiem; 11:30: Paganini: Violin Concerto; 12:00: Verdi: Requiem.

**THURSDAY: 08:10:** Dances by Melchior, Gault, Copland, Quarles; 8:30: Verdi: Requiem; 9:00: Verdi: Requiem; 9:30: Verdi: Requiem; 10:00: Verdi: Requiem; 10:30: Verdi: Requiem; 11:00: Verdi: Requiem; 11:30: Verdi: Requiem; 12:00: Verdi: Requiem.

**FRIDAY, JULY 21, 1972**

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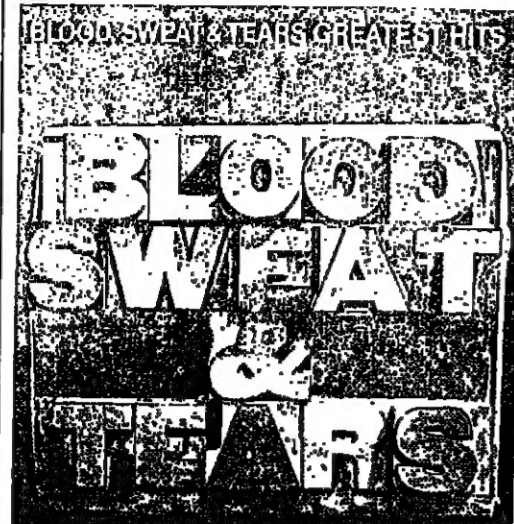
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**ILTAM**  
1972 ILTAM INTERNATIONAL SEMINARS  
**REMOTE DATA PROCESSING**  
under the direction of Prof. Leonard Kleitrock of the University of California at Los Angeles will be held in collaboration with the Hebrew University of Jerusalem from August 20-31, 1972 on the campus of the Hebrew University in Jerusalem. (Accommodations will be reserved only for registrations previous to July 30.)  
**DATA PROCESSING PROJECTS MANAGEMENT**  
under the direction of Mr. J. D. Miller of Westinghouse Tele-Computer Systems Corp. and Mr. J. W. Polk of the U.S. Atomic Energy Commission will be held in collaboration with the Technion, Israel Institute of Technology, from October 1-5, 1972 on the campus of the Technion, Haifa.  
**COMPUTERS IN MEDICINE**  
will be held in collaboration with the Israel Ministry of Health, from December 10-13, 1972 at the Ein Bokek Hotel, Dead Sea area.  
**DESIGN AUTOMATION OF DIGITAL SYSTEMS**  
under the direction of Prof. Melvin Bruser from the University of Southern California will be held in collaboration with the Weizmann Institute of Science, from December 28, 1972 - January 5, 1973, on the campus of the Weizmann Institute in Rehovot.

**GALLERY GUIDE**

**JERUSALEM**  
ISRAEL MUSEUM — Beal Efrat — Sculptures (Sports Hall). Ami Shavit: From the Object to the Print (Library Hall) Avigdor Stematzky: Paintings 1959-1972 (Grass & Goldman Halls) Sculptures as Draughtsmen and Printmakers (Goldman-Schwarz Hall) Jules Pascin: Watercolours and Drawings from the Museum's Collection (Cohen Hall, till July 23) Creative Works by Children and Games (Youth Wing).  
SAMUEL AND MALKA VAGINSKY — Paintings and sculptures (Engel Gallery) till August 1.  
EVEN JAFFA RD. CAN BE BEAUTIFUL — Delightful and accurate scale model, a Beal Academy project of Jaffa Rd. Jerusalem with all the billboards and shop-signs designed and placed so as to give the exotic old architecture a chance to display its character. It is treated with photographs of the street as it appears today, all the shop fronts being altered or quite covered with a network of signs and design projects by the students throughout the year. The displays will replace the Agency's annual exhibitions. The new gallery is managed by Ruth Debol, formerly of the Artists House. The festive opening by Mayor Kollek takes place tomorrow evening at 8.30 p.m. Hours during the week are 11-3, 4-8 p.m. Friday 11-1 p.m. Sat. 9-10 p.m. (M.R.)  
NON-CONVENTIONAL WAY. (230 Gallery, 220 Ben Yehuda).  
NAPHTALI BIEZEK — Well-known painter's first show of sculptures. Old JAFFA (Old Jaffa Artists' Gallery, 3 Kikar Kedumim).  
13 YOUNG ARTISTS — Painters and sculptors concerned with more or less avant-garde ideas. Studio 17, 17 Geula). 8-10 p.m. only.  
ASHER KIN-DOR — First one-man show by young artist of paintings and posters in free-wild, fantasy-science-fiction style — 12 now gallery. (Kesson Gallery, 16 Ben Yehuda). July 18-31.  
IRILIAH AVIYEH — Velvety and younger painter (Gallery Hissam Rehov Hissam car. Dizengoff).  
HANNA KAY — Fantastic figurative drawings and acrylics (New Gallery, Hissam 25).  
PAUL PAON — Hungarian-born surrealist poet and draughtsman shows feathery drawings which he calls "Analphabetic Calligrams." Old JAFFA (Old Jaffa Gallery).  
ABRAHAM BRAUNSTEIN, USTA-COHEN, AVIVA ORSHALOM — First show by three new artists (Shemesh Gallery, 14 Motesada).  
JAKOB ZIM — Minimal gestural drawings and watercolours describing scenes and figures to be found (Graphic Art Gallery, 24 Gordon).  
ATELIER REGGIE WESTON — Rare collection of works by sensitive imaginative watercolourist who died five years ago. On more or less permanent exhibition in his former Tel Aviv studio. (Atelier Reggie Weston, 30 Hayarion).  
GROUP EXHIBITION — A mixed selection of works in many styles by 17 Israeli artists. NAVEH MAGEN (Zur, 54 Hazyarion).  
FRENCH PAINTERS — Recent acquisitions from Paris. Works by Marc Kats, Yankel Adler, Kshing, Appel, Laskovoy and others. OLD JAFFA (Modern Art Gallery).  
HELMUTH NATHAN — Watercolours, lithographs and sculptures by New York artist. (Beit Shalom Aleichem).  
CHAIM DIENER — Copper reliefs and graphics. KEBELIYA (Heredia Museum).  
YODFAX COLLECTION — New gallery exhibits works by 18 prominent Israeli artists. (Yodfax Gallery, 190 Dizengoff).  
ABRAHAM AZORIN — Subtle imaginative realist of figures and still-lives. PETAL TIKVA (Yad Lebanon Memorial Museum).  
KLATCHKIN SUMMER COLLECTION — Paintings and sculptures mostly by Israeli and French artists range through several 20th century schools including surrealism. Collection excludes abstractism and pop. (Kedemah "X" Gallery, 23 Zur).



Oil, by Samuel Vaginsky, at the Engel Gallery.



A Raya Bar-Ardon work being shown at Caesarea.

**Indigenous and non-indigenous fruit**  
"As ye sow, so shall ye reap" says the old proverb, to emphasize that man is rewarded, or has retribution for, his actions, good or bad, as the case may be. But it is not always so. Sometimes there is a windfall. A proverbial word which belongs to the world of flora when fruit falls unbidden and unworked for into his hand.  
Of such a windfall the portion of this week speaks. Moses tells the children of Israel that, with the conquest of the land, they will enter into a possession for which they have not toiled, including "digged wells which thou turnest down, vineyards and oliveyards," but to it is added olive trees which thou plantest the verse of Deuteronomy, "and fruit trees in abundance" (8.25). That "abundance of fruit trees grapes, also brought back "pom-egranates and figs" but it is interesting to know if there is any basis for the possibility that, whereas the vine is not mentioned since it does not come within the category of trees." A comparison of the two passages suggests an interesting difference. Both of them refer to stage.

vineyards, olives and "all kinds of other fruit trees" as characteristic of Israel, and in fact in next week's portion we shall read of the seven agricultural products "which are the glory of the land of Israel" and which, insofar as it applies to fruit trees, adds figs, dates and pomegranates to the vine and the olive. But where Nohemiah says that the children of Israel found them all when they conquered the land, the Pentateuch seems to suggest that the vine and the olive, but that the other fruits were the results of their own planting after they would enter the land.  
The suggestion cannot be factual; the Twelve Spies, in addition to their famous cluster of grapes, also brought back "pomegranates and figs" but it is interesting to know if there is any basis for the possibility that, whereas the vine is not mentioned since it does not come within the category of trees." A comparison of the two passages suggests an interesting difference. Both of them refer to stage.



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